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# **THOUGHTS**

**ON THE**

## **MORAL ORDER OF NATURE.**

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**BY ANNA MARIA WINTER.**

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**IN THREE VOLUMES.**

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# THOUGHTS

ON THE

## MORAL ORDER OF NATURE.

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### BOOK II.

#### INTRODUCTION.

I SHALL now interrupt my dissertation on national characters, to treat of a topic that will help to throw light on the peculiar aspect, under which I survey them; and that will, also, explain the kind of meditations in which, before I quit my country, I was habituated to indulge, and which, as I afterwards found, prepared me for being peculiarly struck, on going abroad, by the expression of national physiognomies different from those that I was accustomed to see in my country. The topic, to which I allude, is the reflections which I began early to make, on the impressions made on me by the atmosphere surrounding me.

Few persons, I believe, have their mind so disengaged from cares, as to pay a close attention to the sensations produced in them by the circumambient air, and to feel uneasy, as being somehow out of their element, on removing to a country, even though it be situated under a finer sky, whose climate differs from the one to which they had been originally accustomed. However, though most persons be thus inattentive to the impressions made on them by the surrounding air, I am well convinced, that such impressions take as much effect on their

character, as were they accustomed exactly to note them. This idea leads me to conclude that a description of my sensations, as they are affected by different climates, is not foreign to the design of this work.

Had I not been accustomed, many years, constantly to feel, and calmly to reflect on, the sensations which I am going to describe, I might hesitate in mentioning them, fearing that they might have no existence but one derived from fancy. But having been constantly in the habit, in Ireland, for great part of my life, daily to take a solitary walk, with a mind at ease, and continually attentive to the sensations kept alive in me by the surrounding atmosphere, I have ample motive to be convinced that the manner in which it acted on me did really excite them.

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## PART II.—CHAPTER I.

### CLIMATE OF IRELAND.

The relation established between the climate and my organization was such, that, though I certainly knew, very well, that I never existed, at a time, in more than one point of the vast scene bounded by the horizon, I had a feel of ease and freedom, which always kept a sweet illusion floating, as it were, around my imagination, just as if I existed every where throughout the atmosphere, like one of the elements composing it. The sentiment of infinity was for ever present to my mind, and shed lustre and dignity over the whole creation. Sometimes a trifling incident, as, for instance, an effect before unremarked of the solar light, has suddenly given such energy to this sentiment, in my breast, that it seemed to me as if my soul, notwithstanding its being shut up in my frame, was really expanded every where. These were moments of ineffable delight. 'Twas as if I received intuitively the certainty of this world's being under the protection of a being full of love for his creatures; and as if I perceived a connexion established, for glorious and good ends, between it and the whole universe, as well as all eternity. Often, at

night, placed at an open window, have I listened, with pleasure, to the roar of furious winds, and felt them, with complacency, drive against me : it seemed to me as if it were, in some degree, essential to their movements that my heart should be attuned to take delight in them ; and though I often smiled at the extravagance of this conceit, I did not, the less, indulge it with pleasure : so intimately did it make me feel my relation with the works of nature and the infinite space which they occupy.

My reflections, on these diverse sensations, led me to conclude that, when we are in the midst of a widely extended, picturesque scene—with our mind entirely at ease, and little occupied by particular thoughts—the predominant feeling within us is that of being in harmony, or relation, with the atmosphere and the prospect around us. I had, in different English novels, met with the observation, that at such moments, we are principally sensible to the consciousness of our existence. I knew, certainly, that we cannot enjoy the feeling of being in perfect harmony with the visible, inanimate creation, without being conscious that we exist ; nor even without indulging, in some degree, the notion, that all nature is animated. But this consciousness of being alive, this idea that life is spread every where throughout the aerial regions and the vegetable world, seemed to me to be subordinate to the sentiment, that we are a part of the works of nature, and in the sweetest, most perfect harmony with the scenes which we are contemplating.

What convinced me that the observation of the English authors was not exactly just, was, that the countenances of the persons whom I saw, indicated their having sensations similar to those which I have just described as affecting me, though they might never have paid attention to them. Did they gaze, with calm delight, on a landscape, the expression of their eyes showed that they were, in imagination, spreading in a manner through it, and dissolving into it. When the pleasure that they took in contemplating it, excited in them a strong wish to put themselves in motion, in order to gaze at it more in detail, the wildness, the fire, the confusion, observable in their looks, denoted their eagerness to be every



where at once, and the sort of perplexity which they were in from not knowing where they should go first.

However, since I have become acquainted with the climates of other countries, and the countenance of their inhabitants, I judge that the observation which I have noticed as having been made by English authors, is just, in regard to their countrymen, though it does not perfectly answer to the organization of the Irish.

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## CHAPTER II.

### CLIMATE OF SCOTLAND.

On my arrival in Scotland, I did not, at first, take notice of the change of climate ; nor, indeed, do I ever remark that of any country, till after the hurry of travelling is over ; and that, having recommenced the custom of quiet, solitary walks, I seek to put my mind exactly into the same frame, to which it has, on such occasions, been long habituated.

When I began, in Scotland, to seek, as I may say, to be entirely at home during my daily walks, I soon found that it was impossible ; for that I had a strange air about me, which did not favour my wish to have my feelings quite calmly fixed in such a state, that they might represent me to myself as being, like one of the elements of the atmosphere, diffused every where through it. Still as I would attempt to sooth myself into an illusion so agreeable, a constant agitation kept up in me, forced me to attend to other kinds of sensations. I was tormented, just as I might suppose that I should have been had a cloud of glass dust been flying about me. It was not that my eyes were actually dazzled, but I had a restless feeling as if they were. The sky even seemed to me to have a vitreous appearance, and when the weather was very hot, all the particles of air glittered, as I thought, like atoms of glass beneath the rays of the sun.

Convinced at last, both from sight and feeling, that the climate would never adapt itself to my organization, nor raise in me the sensations which I so much liked to have, I tried, at least,

to find out what was the kind of illusions that it would have excited in me, had I been formed perfectly to enjoy it, that is, had I been a native of Scotland. This discovery was not difficult to make, for the climate appeared so obstinately bent on new-moulding my constitution, to make it fully submit to its influence, that it was easy for me to feel how that influence would act, could it take full effect on me ; and I should really, had not experience well proved that the national character naturally impressed on any one never changes, have thought that should I reside a few years in Scotland, its air would so modify my constitution, that the impressions which it is the nature of it to make, would sink as fully into my feelings and imagination as had I been born a Scotchwoman.

The difference between the climate of Ireland and that of Scotland, in reference to their effects on the feelings and imagination, I found to be this :

The former climate, by the very first impulsion which it gives to your imagination, disposes your soul to wish to spread equally, in every direction, throughout the horizon.

That of Scotland, by its first impulsion, gives to your soul a buoyancy which disposes it more to wish to mount than to diffuse itself around. It is not till after it has imagined that it has attained a great height in the air, that it feels the inclination to precipitate itself in any other direction.

Having thus concluded, that the first spontaneous motion of a Scotch imagination and Scotch feelings is, to mount upwards, I remarked the Scotch, for the sake of determining whether I was right in this idea, and various peculiarities which I perceived in them, convinced me that I was.

First : extraordinary emotions of mind, experienced by a Scotchman, are liable to make him imagine, that he is forsaking the ground. Often and often, have I heard Scotch persons say, in speaking of some book or incident that had affected them, " I thought that the emotion which I felt, lifted me off my feet."\*

A transport of joy, makes every one think, that he treads in air, though I believe that it takes this effect more on the Scotch, than on the natives of most countries. Besides, persons in general who thus imagine, that a sudden transport of joy enables them to quit the ground, do so merely, because they think their gravity lessened, or their elastic forces increased. The

Secondly ; I have observed Scotch peasants, as well as Irish, when their imagination has been raised by a view of mountain scenery, and I have been greatly struck by the contrast which I remarked, in the expression of their countenance. The Irishman's eyes, show the confusion which his mind is in, from its being dragged away in every direction at once, by his imagination. The looks of the Scotchman, seem all concentrated on one fixed point, high above him. The more his imagination is exalted, the more this point is elevated ; but he always appears to measure with his eye, the exact flight which he wishes to take.\*

Thirdly : I have frequently remarked natives of Scotland, at times, when a soft music, a languishing dance, or some incident, whose effect on their mind I could not account for, has made an impression, often extremely sudden, on their imagination. At those moments, the expression of their eyes became quite a dying one, and they looked as if their soul were mounting up to the sky, in guise of a soft pure flame.†

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### CHAPTER III.

#### CLIMATE OF FRANCE.

On my departure from Scotland, and my arrival in France, I at first flattered myself that I had, in regard to all essential points, recovered the enjoyments which I had so long derived from the climate of my native land, and which habit made me

imagination of the Scotch, takes, on these occasions, the same effect on them, but it also makes them mount upwards, by dissolving into the elements. 'Twas principally to describe how they had been overcome by emotions of tenderness, that they made use of the expression which I have repeated.

\* A Scotchman, whose native character is developed by mountain air and a hardy life, commonly looks as if he were in imagination transformed, in some sort, into an eagle, soaring high in air, and gazing downward, with a keen, attentive, eager eye, on the objects of his pursuit on earth.

† This expression struck me prodigiously, when I first remarked it, the more so, as its duration was frequently momentaneous. I would have been glad to get thoroughly acquainted with the sensation, which had produced such a rapid and extraordinary effect.

greatly miss. The sky was indeed much more brilliant, than that of Ireland. but it was like it, softened and mellowed, so as not to have a vitreous appearance.

However, I soon perceived, that all my attempts to enjoy, amidst my walks, the same calm sensations which the climate of my native land had made me experience, were vain and fruitless. It seemed to me, as though there were, throughout all nature, a principle too animated and energetic to accord with the tranquil mood in which my mind loved to find itself. I could almost have imagined, that the sun's apparent course, through the skies, was carried on with greater rapidity, than in my country, so that the shadows, produced by the objects intercepting his rays, changed more quickly their form and direction, than I was accustomed to see them do.

Never could I indulge myself in the smallest illusion, respecting the place which I occupied: it was always one little spot; let me change as quickly as I chose from one place to another, it still appeared to me, that I was in a sort of moving prison.

When I admired the rich landscape, unfolding its beauties to the joyous beams of the sun, I felt painfully how distant it was from me, for I could not imagine myself to be a portion of the air which was softly reposing on it.

To add to the unwonted and disagreeable sensations which I experienced, it seemed to me, that the climate, at the same time that it kept my vital spirits in a confinement to which they were not accustomed, still excited them in such a manner, that I felt more than ever the wish to expand, by my imagination and the feelings connected with it, throughout the whole visible world.

It would have been a great relief to me, if I could, as I readily had done in Scotland, have formed to myself, an idea of the kind of enjoyment which I would have been habituated to derive from the climate, had it been my native one; but I was full three years in France, before I had any conception of it. At last, I suddenly perceived, that I had taken a wrong direction in searching to discover it, for my sensations at length gave me notice that, when the charms of nature fill a French person's heart with joy and gladness, they do not principally

produce this effect, by opening his mind to the sentiment of his intimate union with all nature, but rather by disposing him to look in on himself, and to exult in the consciousness of his vital forces.(a)

After having thus put an end to my perplexities on this subject, I became much more satisfied with the climate of France. I soon even found, that it allows of our tasting very great pleasure in the sense of our harmonious connexion with all nature, provided that we keep it subordinate to that arising from the consciousness of our personal existence. Thus, when by a fine clear sunshine in France, we look abroad on the earth and sky, we do not feel any of those joyous illusions which, in Ireland, makes us in a manner forget our individuality, from imagining ourselves diffused throughout the wide extent of the visible world. But, if we be content to remember that we exist separately from it, that, like other creatures, we occupy but a precisely determined spot, we shall then taste an exquisite pleasure, in perceiving the accord reigning between us and all nature.

Should we be in a religious frame of mind, it will seem to us, that though earth and sky be silent, they raise a mysterious voice, exactly in unison with the language of our heart, to extol the goodness of their Creator.

When we walk through verdant meadows, enamelled with flowers, and shaded by graceful trees, we are not led away by the idea, that all these charming objects are animated beings. We do not therefore think of conversing with them, as though they were our companions; we feel ourselves quite the predominant figures in the scene, for our mind is just in the state which suits creatures belonging to that order of beings, to supply whose wants, and flatters whose tastes, all the vegetable world was made. But though we always look on that world, as designed to spread comfort and beauty around our habitation, it fills that office so much to our satisfaction, and we can so readily in imagination, communicate to it every tint which can make it suit harmoniously our internal feelings, that we never cease to contemplate it with a pure, peaceable joy, and we renounce, without much regret, the illusions which, in

Ireland, had made all the objects presented to us by rural scenes, living and sociable beings.

On recognising how much the climate of France is better than that of my country, since, comparatively dry, regular, and warmed by a brilliant sun, it makes, with rare exceptions, all the seasons co-operate, agreeably to their nature, to cover the earth with a great variety of abundant harvests; while that of my country, moist and uncertain, too often confounds the seasons together, and fails in ripening the very limited number of crops, which so cold a region can be expected to produce; when I thought on these indubitable advantages, which belong to the climate of France, and at the same time reflected on the difference of the impressions made on my imagination by it, and the climate of my native land, it appeared to me that nature conducts herself towards the French like a mother liberal and indulgent, but, at the same time, firm and just. Never does she permit them to deceive themselves, a moment, respecting the rank that they hold in the order of things submitted to her administration. They must keep, exactly, to the place which she assigns to them, but she takes the utmost pains to render that place an agreeable one.

Far less indulgent for the Irish, she, however, fondles them much more, flattering their caprices, and allowing them to imagine that they have an important part to act for the furtherance of the general plan of her operations, as if she could not carry them on without their aid. With all this she abandons herself, in her dealings with them, to unkind changes of humour. Continually does she menace them in the tempest, or sadden them by her disconsolate air, when she covers the sky with gloomy clouds, whence descend a chilling rain.

But, notwithstanding that I was convinced that every person, a stranger to both countries, must give, by far, the preference to the climate of France, my organization and my habits continued to make me sensible that that of Ireland had more charms for me. I was accustomed to see nature under the aspect of a weakly fond, though illtempered and parsimonious mother; and all her liberality could not compensate to me, in France, the unwonted rigour with which she treated

me, in never allowing me to forget the exact place which I filled among the beings under her guidance.

Though the idea which I at length conceived of what must be the feelings of the natives of France, enabled me, by sympathy, to take pleasure in their climate, never was I able, till after my return from Italy, to enjoy it much by my immediate sensations.

During my stay in Italy, I lost the habit of continually characterising to myself the feelings which the air that surrounded me excited in me. Like most persons, I resigned myself to their influence, without reflecting on them, or trying to regulate them at my will; and when I had thus learned to let nature merely act instinctively in me, I found, on my return to France, that many delicious sensations, with which I had been unacquainted formerly, were constantly awakened in me by the climate; though never, at any time, has it occasioned me delightful emotions, equal to those which I had been so long accustomed to experience in my country.

The climate of France, even in its most sunny regions, speaks to you of a life of extreme activity and not of one of voluptuous indolence. It appears to our imagination not to *invite* us to pleasure, but to *order*, to *force* us to be joyous and active, that our mind may develop all its energy. The invigorating sun seems to cover the land with an abundant vegetation, just to engage the hardy cultivator to spare no pains on the tillage of a soil, destined, by its fertility, amply to repay his labour.

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#### NOTE TO THE THIRD CHAPTER.

(See page 10.)

(a) The consciousness of our vital forces is a modification, adapted to a lively mind, of the consciousness of our existence. I look, therefore, upon the climates of England and France, to produce, in the point of view in which I am considering them, the same general effects on the disposition fully subordinate to their influence: though doubtless with great, specific differences, which I cannot, however, particularize, from not being sufficiently acquainted with the climate of England.

As for that of France, from the time that I recognised its power to sink, within us, a sense of our being a part of universal nature, into subordination to a consciousness of our existence, I wondered that I did not quickly conjecture that it was calculated to do so, from observing the aspect of the French; for immediately on my first seeing them in their country, it occurred to me that the sentiment which makes the mind aspire towards being confounded with infinite nature, was, in them, under an unusual degree of restraint, and that, in return, they had a very lively consciousness of their isolated, individual existence.

I have frequently heard French persons deny, that the aspiration towards infinity does not rise, with the same freedom, in their mind, nor obtain in it as much gratification, as it does in that of the natives of some other countries. But I could, without altering my opinion, readily account for their having this persuasion.

The aspiration towards infinity, as well as the wish to mingle with the elements, is fanned into existence by our imagination, and its gratification also is derived from this faculty, whose nature it is to incline us to think that we are to obtain whatever it makes us strongly desire: it is only experience of the contrary that leads us to distrust its promises. But, where we merely seek an imaginary gratification, we have no experience of the deceitfulness of this faculty, because then, the more ardently it excites us to take pleasure in an object, the more readily it persuades us to think that we possess it.

The aspiration towards infinity seems to me to be the stronger in the French, from its being streightened and confined; and as the gratification which it seeks is imaginary, they are convinced that they attain its end, on account of the ardour with which it rises in them. But that the French do not aspire towards infinity with the same ease that my countrymen do, became evident to me from the very expressions, by which some of them sought to convince me of the contrary.

I have heard French persons say that, on being transported with joy, at the view of a fine rural scene, they have been so much oppressed by the desire to expand through infinity, and be mingled with the elements of nature, that they have shed torrents of tears, hastening at the same time, with amazing rapidity, from one place to another, and, at times, even shouting aloud. All this proved to me, that the wish to expand, indefinitely, throughout the elements of nature had agitated them greatly, but not that it had imagined itself gratified.

Another proof that this wish finds, in the constitution of the French, peculiar obstacles to its gratification, may be found in some of their writings, which treat of ornamental gardening, and which contain descriptions of ingenious artifices that are sometimes practised in France—such as that of a long line of trees of judiciously chosen colours—for offering images whose contemplation may afford gratification to the sentiment of infinity. The



persons, in whose bosoms this sentiment is as much at ease, as I have been accustomed to see it in my country, have, as I believe, no occasion to have recourse to these artifices. When they adorn the country, it is simply to procure, to themselves, an elegant enjoyment : the sentiment of infinity reigns without any assistance, in their mind, with all the freedom that they desire.

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## CHAPTER IV.

### CLIMATE OF ITALY.

The climate of Italy taught me to enjoy, without reflection, my sensations, because it neither, like that of France, made me feel myself in a state of constraint, nor yet, like that of my native land, did it encourage me to imagine that I was intimately united to the elements of nature, from being, like them, present every where. It set me at ease, because it made me feel as if I were closely united to them, but, less unbending than the climate of Ireland, or than that of Scotland, it did not lead me to imagine this union effected by my soul expanding itself, and existing everywhere where the elements were diffused. It seemed to me as if this soft, yielding climate, prevented my advances, and came to meet me. I never imagined myself filling the wide extent of unbounded space ; I never, either, thought of how small a spot I really occupied. My union with the elements around me, was complete, though I was entirely passive, so that, neither in imagination issuing forth into the wide atmosphere, not yet held in a constraint which disabled me from doing so, I enjoyed, *nonchalamment*, the sweets of the climate, without making any reflection on what passed in my mind (a)

## NOTE TO THE FOURTH CHAPTER.

*(See page 14.)*

(a) In fine, delightful Spring weather, the Italians are very commonly moved to pat themselves repeatedly on the cheek, in order to enjoy more intensely the delicious feeling which the balmy air excites in them, as if by so doing, they made it penetrate better into their frame. Though the Scotch and Irish enjoy as much perhaps, at times, the sensations awakened in them by their atmosphere, I believe that they rarely think of increasing their pleasure in the above-mentioned manner, because they constantly imagine that they are united to the atmosphere, by their being diffused through it, and not by its pressing around them and penetrating into them. It is true, that sometimes the Scotch and Irish—the French too, though, I believe, less frequently—and perhaps the natives of every country, love to open their habits, for the sake of receiving, on their bosoms, the drops of a falling shower, or of feeling them beaten by the stormy blast. But wind and rain are elements that so evidently come towards us, that when we desire to be closely blended with them, we always prepare ourselves to welcome their approach. My remarks on the Scotch and Irish, as they differ from the Italians, relate particularly to the manner in which they are affected, beneath a calm atmosphere and a fine sunshine.

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CHAPTER V.

## SUBJECT OF CLIMATE CONTINUED.

After having thus got acquainted with the various shades that distinguish four different climates, relatively to the impressions which they make on the imagination, I often, on seeing inhabitants of other countries, formed conjectures, from observing their aspect, respecting the effects of their climate on their imaginative faculty. I shall not weary the reader by unfolding to him all these conjectures, but to give one instance of them I shall say, that, on observing some Spaniards, I concluded that their climate, though balmy and delicious, like that of Italy, had some mixture of the unbending austerity of that of Ireland; that is, that the union which, in imagination, we might form with it, was not to be effected by its softly

penetrating into our veins while we should remain passive, but by its atmosphere, on the contrary, remaining in its place, spreading widely throughout the world, and our soul's expanding, also, so as to be every where present with it. I was confirmed in this supposition, by hearing the sky of Spain, when the night is very fine, compared to a dome of the clearest crystal. This convinced me that, though it be pure and brilliant, like that of Italy, it has a firmer appearance, for the latter looks too soft to suggest such a comparison. *Limpid*, (*limpido*,) is the word which the natives constantly make use of to denote its finest nocturnal lustre, as well as that of the moon and stars, and it seems to me to be the proper one, so little, at such times, does it resemble a solid substance.

This soft, and, as I may say, voluptuous sky, looked sometimes, as I thought, even too condescending to the wishes of mortals. Thus, often, in passing at night, in Naples, through the street of Toledo, where all was in motion, and respiring life and joy, I have remarked the starry sky, whose look was such that I could have imagined it sharing, sympathetically, in the pleasures of the passengers in the street, and pleased to lend them its light in order to continue them. Never did such ideas occur to me in any place but Italy.

In every other country, if by chance, during a star-light night, I gazed on a multitude of persons assembled for their amusement, the solemn lights of heaven seemed to me to counsel them to use moderation, and not to forget, in the boisterous pleasure of the moment, their great and eternal interests; or rather those lights appeared to me to move, in their heavenly orbits, without any concern for this lower world, so that, if we would make our thoughts be in harmony with their language, we could do it no otherwise than by raising them to the most sublime meditations.

Though the climate of Spain, by a fine night, after an oppressively sultry day, may be found to steep the senses in a delightfully refreshing balm, I think it probable that, at such times, it has in it some mixture of that austerity which distinguishes our northern climates, when, instead of appearing to sanction our amusements, they rather seem to order us to be grave, devout and reflecting.

## CHAPTER VI.

TASTES IMPARTED TO THE ENGLISH[AND FRENCH, BY THE RESTLESS ENDEAVOURS OF THEIR IMAGINATION TO TAKE, IN THE ONE, A SENSIBLE, IN THE OTHER, A METAPHYSICAL DIRECTION.

The imagination of the English and French is, I have remarked, under some constraint, when compared with that of those natives of other countries in whose frames the animating element does not equally abound. This constraint, I have further remarked, prevents the imagination of the English from taking, entirely, as does that faculty in the Scotch, a sensible direction, and that of the French, like as does the imagination of the Spaniards, a metaphysical one.

I shall now add, that the imagination of both people seems to me restlessly to endeavour to flow, fully, in that direction which it is disposed to take ; to that end, it prompts them to cultivate, assiduously, every art that promises it the gratification that it seeks.

'Tis thus, at least, that I account for the remarkable passion which the French manifest for the frequentation of society, and for the invention of all the arts which can cause it to have more attractions for them.

On my first arrival in France, I was greatly struck with the idea that the French had it not in their power to enjoy that full, instinctive, imaginary, blending with another's mind, which my countrymen are formed for tasting, and I thought that I could perceive that the uneasiness occasioned them by this privation, was partly what excited them to cultivate, assiduously, the means of throwing charms on their social meetings.

Reflections on the difference and resemblance subsisting between them and the English, lead me, by a parity of reasoning, to conclude that, in like manner as the former are pushed by an internal restlessness ever to seek to embellish society, the latter are agitated by an incessant wish to gratify the feeling which would fain make them expand, in imagination, through fine rural scenes ; and are, therefore, readily induced

to apply themselves to the study of the means to increase their beauties.

I think it probable that a restless propensity of this kind, has greatly contributed towards inducing the English to cultivate the art of ornamental gardening.(a)

It is true that, supposing them to have an instinctive feeling of constraint, even this fine art, to whatever perfection they may have carried it, cannot remove this feeling: it gratifies, however, their imagination, by continually offering it images in which it delights, and it makes them forget the uneasy sensation that naturally troubles them, from the pleasure that they take in cultivating their taste.

However, I do not pretend to say that, the English and French are solely moved by the restless uneasiness which I have ascribed to them, to lavish extraordinary embellishments on those circumstances of their existence, which most interest their taste and imagination. I believe, on the contrary, that the abundance which they possess of the animating element, has the effect of causing them permanently to view the world in a more brilliant aspect, than that in which it is commonly surveyed by the rest of the natives of the same quarter of the globe. They are, in consequence, more strongly urged by their taste and imagination, to endeavour, in an appropriate manner, to heighten its charms.

#### NOTE THE SIXTH CHAPTER.

(See page 18.)

(a) The Italians assert that the invention of this art, as it is practised in modern times, is due to them. I cannot say whether or no they be right in maintaining that it was an Italian proprietor who first, in the embellishment of his demesne, offered the model of that style of gardening which now prevails in England. But of this I am sure, that a style of gardening which proclaims a passion for the charms of universal nature to be predominant in the proprietor's mind, rather than a taste for the joys of society, is more consonant to the English character and the English climate, than it is to the disposition of the Italians, and the nature of the climate of Italy. The Italians are a sociable people, and constantly, when they ornament their

grounds, the hope that they may thus render them more fit to gratify the taste of their family and visitors, reigns so supreme in their mind, that it prevents them from interrogating universal nature, either to ascertain what is the kind of admiration which it best becomes her to awaken in the beholder of her charms, or to learn to prepare her for exciting it, by choosing for her, with discernment, a suitable dress. They rather, therefore, seek to produce pretty than sublime effects. They lavish, on their gardens, numberless artificial beauties which they expect will gratify the spectator, of a nicely exercised taste in works of art, and they trust that the indulgent suavity of their climate will make it condescend to smile propitiously—so as to enhance their beauty—on the statues, the ingeniously carved fountains, and other smaller ornaments with which they profusely deck their pleasure grounds.

The kind climate seems to correspond to their wishes, and willingly to decorate these fanciful embellishments with all the attractive graces which it can bestow on them, by means of a balmy atmosphere and a soft, brilliant sunshine.

The sterner climate of England gives no encouragement to think that it can be induced to display, to advantage, every quaint device by which art and ingenuity can seek to adorn a garden. It declares, in an emphatical tone, its resolution not to render itself agreeable to any one, except to him whose sentiments and imagination are wrought to such a pitch as to lead him to delight in the gravest phenomena of nature. Her true admirer alone can take unalloyed pleasure in witnessing the beauties which England can present to him. Those beauties consist, no doubt, in a very rich scenery, but they do not fill the spectator with unmixed delight, unless he can gaze, with pleasure, upon gloomy clouds, and like to feel himself surrounded with an atmosphere, calculated to raise in his mind serious and solemn thoughts.

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## CHAPTER VII.

### REMARKS ON THE IMAGINATION OF THE FRENCH.

The taste and imagination of the French lead them to direct their attention, principally, on the art of refining and varying their social pleasures. They are also particularly well organized for cultivating this art with success, for the slightest singularity in the external figure or deportment of the persons whom they behold, makes a lively impression on them, whether it induce them to approve, censure, or ridicule it. They are, therefore, forced to range, in some respects, among the

nations whose imagination is singularly struck by sensible objects. They differ, however, in this, from the persons of whom it may justly be affirmed that they have a sensibly directed imagination, that what they principally seek is not to lay by, in their imagination, several types of the human mind, represented by an outward figure. They try to get acquainted with diverse minds, for the sake of knowing what they are in themselves, without taking into consideration the figure with which they are invested. The remarks of the French on particular individuals, usually tend evidently to that purpose, notwithstanding the wonderful quickness with which they observe the smallest trifle, in the external appearance of the person who draws their attention. And as, in fact, it is by remarking the outward appearance, that we can penetrate into the mind within it, the French, who let nothing that distinguishes it, escape their vigilance, and who have, besides, a considerable tact for discovering the operations of an extraneous mind, know how at present, better, I believe, than any other people, nicely to distinguish the mental faculties and moral qualities of every individual to whom they pay attention. Though they cannot give that intuitive glance into an extraneous mind which many Irish, and, I believe, Spaniards, can, this deficiency is far more than compensated by the multitude of observations that they make on mankind, which escape the attention of the Irish,—and probably of the Spaniards,—on account of the confidence with which they trust to the instinctive faculty, that will, they think, without their taking any trouble, lay all hearts open to them.(a)

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#### NOTE TO THE SEVENTH CHAPTER.

*See page 20.*

(a) When I first went to Paris, and observed the promptitude of the French to make observations on the persons whom they saw, I made the reflection, that there were many Irish who, if they thus noted every peculiarity in any one's outward appearance, would acquire such an ability to dive into his mind, that scarcely a thought could traverse it without their detecting it.

The propensity of the French finally to let their attention rest on the idea

of the mental qualifications of the person whom they contemplate, while they appear to be wholly absorbed in minute, superficial observations on his external appearance, renders us, when we become acquainted with their character, much less fearful of setting at nought innumerable rules established by them, to regulate dress and behaviour, than we are while we only know them as a people whose vigilant observation the smallest singularity in figure or demeanour cannot escape; and whose love of ridicule inclines them to laugh at whatever, in a stranger's manners, may transgress their code of polite usages. Let a foreigner, on his arrival among them, show, by his calm, unassuming behaviour, that he respects himself and is conscious that he deserves to be respected, and there is not a doubt that he will generally inspire such a sentiment of esteem, as will leave the French little inclination to laugh at his peculiarities, supposing him to have none but what, without affectation, result from his character, and from his choosing to abide by modes and usages to which he had been early accustomed.

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## CHAPTER VIII.

### COMPARISON WITH THE CHARACTER OF THE ENGLISH AND FRENCH, OF THE PEOPLE IN WHOM THE ANIMATING ELEMENT DOES NOT SO MUCH ABOUND.

I have mentioned, that in those countries whose natives contain, in their frames, a somewhat smaller quantity of the animating element than do the English and French, mankind are still enough invigorated by it to have strength and activity equal to the most arduous undertakings: and I have observed that imagination readily excites them to embark in a favourite enterprise, with an impetuous enthusiasm, tending to rouse in them the energy necessary to their success.

I have, however, added that they are, when compared with the English and French, disposed to indolence.\*

I shall explain my reasons for thinking them more chargeable with this defect, than the two people with whom I am comparing them.†

\* I here, though I do not always, distinguish indolence from idleness, which is a defect that the French are as much inclined to as any people.

† The following description principally refers to the people in the vicinity of England and France.



First—Though they can follow, with ample fervour and perseverance, the impulse of one train of thought, they do not seem to me, to have as much activity of mind as the English and French, to watch, with interest, every passing occurrence which may deserve to be viewed by them with attention, notwithstanding that it do not relate to their main project. From being exclusively engrossed by their zeal to execute this project, they cannot, so readily as the two people above mentioned, attend to other occupations distinct from it, but which properly demand their cares.

Their disposition to be thus, comparatively, absorbed in one chain of ideas, inclines them, as I think, to take of their situation a partial view, inimical to the just balance of the social system, by inducing them to forget many other considerations, that ought to influence men desirous to fulfil all their duties, both public and private.

Secondly—They also appear, in general, not to have as much as the English and French, a fund of vivacity disposing them to be very loquacious in conversation, unless their spirits be greatly raised by the enjoyments of society, or that they take a peculiar interest in the topic.

The readiness with which imagination hurries away the men in whom the animating element does not more than commonly abound, in the pursuit of some favourite enterprise, has the effect of causing them to be less under the influence of a desire of worldly happiness than, as I believe, the English and French are. That enterprise is often one, the execution of which they would quickly renounce, did they determine coolly to bound their employments to the view of securing to themselves the means of revelling in the abundance of earthly blessings. Thus some nations composed of men such as I am describing, are remarkable for the proneness of their members to attach themselves to a clan or party, whose cause they readily persuade themselves to consider a just one ; and to ensure whose triumph they more ardently labour than for the advancement of their individual interests ; others adopt a certain principle in conformity to which their members determine to act, even at the hazard of pursuing a course detrimental to their private welfare. It is true, that the individuals who appear thus dis-

interested, are often pushed, by a lurking motive of self-interest, to choose the party or the principle, for the support of which they afterwards appear willing to make very painful sacrifices. However, comparatively speaking, it may, in general, be said of them, that their errors partly proceed from the mistakes which, owing to blind passion, they make concerning the nature of right and wrong, rather than from their being occupied, too exclusively, about the means to increase their worldly blessings and prosperity.

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## CHAPTER IX.

EXPLANATIONS OF THE SENSE IN WHICH I UNDERSTAND THE ASSERTION, THAT THE ENGLISH AND FRENCH ARE PECULIARLY INCLINED TO MAKE WORLDLY HAPPINESS THE IMMEDIATE OBJECT OF THEIR PURSUIT. SPECIFICATION OF A MORAL FEATURE IN WHICH THEY DIFFER FROM THE NATIVES OF THE SURROUNDING COUNTRIES.

In the last chapter I mentioned that the English and French are more inclined than most other people, to make worldly happiness the immediate object of their pursuit.

By this assertion I do not mean, that in all parts of their conduct they seem to be under the influence of a cool, calculating spirit, prompt to suggest to them schemes for promoting their interests, or increasing their enjoyments. What I intend to say is, that arts, that have professedly for object to make them pass time agreeably, occupy a greater portion of their attention, than they do that of the different people whom I am now opposing to them.

That the French, far more than any other nation, cultivate, solicitously, many a social art, for the express purpose of rendering their existence agreeable, is a fact so well known, that I shall not dilate on it: however, though this well authenticated fact would be sufficient to bear me out in the assertion that they study, with uncommon attention, the method to increase worldly happiness, I shall not confine myself to that testimony of its truth which is afforded, by the singular pains

that they take to invent refined social pleasures. I shall further found my assertion on the remark that the French, in most of their private transactions, let it appear that they are peculiarly prone to keep the views suggested to them by calculations on self-interest, ever present to their thoughts.\*

The English have very different notions from the French, of what constitutes happiness; they labour, therefore, in an another manner, to obtain it. But that they also study more closely, than do the members of most nations, the means to procure for themselves a considerable share of it, may be inferred from their well known, extraordinary attachment to their *comforts*, and the impatience with which they generally bear being accidentally deprived of them.

However nature, who probably does not render it much more difficult for the natives of one country than of another to imbue their minds with the love of virtue, appears, not in the main, to have placed the English and French more than their neighbours under the dominion of self-love. This prime moral motor of the human faculties clears out, as I may say, a larger portion of their mind, that it may erect, methodically, on it, the plan of its operations, than it does of that of the natives of other countries, in whom it is often prevented from acting on any fixed plan, by an irregular interference of social instincts and untutored passions. But social love, thus compelled to recede, in the English and French, from those portions of the mind which self-love peculiarly claims as its own, loses nothing of its force, and it accordingly acts with the more strength in those points of it to which it retreats.

Before, however, I attempt to explain what these points are, I shall recur to what I said on another characteristic feature, in which I have intimated that the English and French differ from the surrounding nations. I have observed that the members of those nations are apt to be absorbed in one chain of ideas, relatively to the affairs of active life, which defect

\* The dreary, discouraging doctrine, that men, in all their transactions with their fellow-creatures, are guided solely by a principle of self-love, was first, I believe, rendered a fashionable one by the French, and though many persons in France now reprobate it, it has, as far as I can judge, been longer and more widely received in that country, as an indubitable truth, than it could have been in any other.

disposes them to take too partial a view of their situation, and to neglect surveying it in all its bearings, both public and private.

The English and French more view their situation on every side, and are less liable to overlook any of the relations in which it places them. I shall add, that it is in regard to those relations in which they stand as private individuals, that self-love most exercises a special influence over them, and it is to the portion of their thoughts that are occupied about the prosperity of their respective nations, that their social love principally retires, in order to warm them with a peculiar interest in it.

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## CHAPTER X.

### NATURE OF THE OPERATIONS OF THE ATTACHMENT OF THE FRENCH, TO THEIR COUNTRY.

§ 1.—As the attachment of the English and French, to their countries, is modified by very distinct national characters, and produces remarkably different effects, I shall, in pointing out the mode in which it manifests itself in each of them, consider them separately.

The French are so much formed by nature, to take pleasure in the thought of belonging to a great nation, that the ambition to compose one, has, I believe, been awakened in them, with unexampled facility. At least, if I be not greatly mistaken, the authentic history of mankind, does not furnish another instance of a warlike, active minded people, occupying so vast a territory as France, who have been so quickly amalgamated together by conquerors, and filled with one identical national spirit, after having been long divided into various distinct kingdoms. The natives of the different provinces of France, as soon as they came in contact with each other, seem to have

discovered their homogeneousness, and to have coalesced together, with mercurial vivacity.\*

From the time, that by their union, they all combined to form one powerful nation, whatever changes of fortune the French might undergo, or however they might bestow great care on the embellishment of society, it has constantly appeared, that the wish to see their country great and flourishing has been in the main, the one next their heart.†

However, that wish has been often sadly set astray, in its influence on their practice, and even rendered quite inoperative, by their attention to private concerns.

These concerns turning principally on the means of adding to the charms of a polished society, and of shining in it, are not of a kind to furnish them with grounds for forming very solid notions concerning the nature of a good government. A despotic and extravagant one, long continued to please them, both because of the imposing brilliancy which it shed over polite company, and on account of its according with the systematical love of unity, for which the French are remarkable, by giving a central point to polished society. Much misery was suffered by the people, but the higher and influential classes did not heed it. As some flowers constantly direct themselves towards the sun, so did they let their attention be continually

\* Since the union of the provinces of France, that country has been distracted by various civil wars: but none of them seem to have proceeded from an antipathy in the natives of the different parts of it, to look on each other as countrymen, or from a dislike entertained by them, to living under the same government.

† The ancient Romans do not appear to me to form an exception to the position in which I advance, that the English and French, are more predisposed by nature, than the neighbouring nations, to a high public spirit. It was not precisely a disposition, to think with affection, of that portion of the globe, which they called their country, that induced the ancient Romans, to acknowledge a wish to be a great nation, so much as a proud, unreflecting sentiment which taught them to believe, that they ought to be the first among the nations. The French indulge the same haughty notion, but still their principal satisfaction arises from seeing their own peculiar country apparently prosperous and happy. The Romans, in the zenith of their power, do not seem to have had any particular taste, for adding to their enjoyments at home. Once they began to indulge a wish of this kind, their character quickly degenerated. Nor had they, as it appears, that permanent attachment to their country, considered as a vast locality, which the French have had hitherto, since ever they became a great nation, and which will I believe continue to preserve its hold on their hearts, amidst whatever vicissitudes they in future may experience.

fascinated by the splendour of the court and the tasteful pleasures of the capital. At last, when they found their government too oppressive, their highly improved intellectual powers, seem to have had as much part as their active feelings, in pointing out to them its faults. Orderly and sound moral feelings, had, indeed, been scarcely cultivated among them, and had but little root in their mind, so that when they determined to reform their government, they chiefly consulted, concerning the means of doing so with advantage, their speculative reasoning faculties.

By them they were inundated with theories, all flattering to that love of personal liberty, which the French, when their native consciousness of strong vital forces influences them without control, are peculiarly disposed to feel, and which, where they are tempted exclusively to hearken to it, unfits them for paying a willing submission to any form of regular and peaceable government.

Thus tossed, as it were, in a vessel on a troubled sea, without rudder or compass, from their insensibility to those orderly sentiments which must pervade a people fit for a good government; they appeared sometimes to yield to one impulse, sometimes to another, and not to propose to themselves steadily, any end, except that of crowning their country with military glory.

A passion for thus illustrating it, appeared, for a long time at least, to have a much firmer hold on their minds, than had the desire to establish in it a wise, impartial system of government, because the feeling which teaches them to pride in being a nation of warriors, is one that nature has indelibly engraved in vivid characters within them, while the sentiments which become firm, enlightened patriots, cannot flourish in their bosoms, without the aid of such a careful culture, as I doubt, has been even yet generally bestowed on them.

The French, notwithstanding their unalterable attachment to their country, are readily tempted to regard it with only a sort of abstract affection, which proposes to itself no practical object; because, while their views, respecting the conduct which it would be requisite for them to hold to advance their country's weal, are vague and confused; those which relate to

their own private interest, are very clearly defined, and frequently demand from them an adherence to a particular line of public conduct. They wish to appear in the highest circles to such advantage, that they may be generally honoured and flattered in them; but they will not be thus brilliantly distinguished, if they do not enjoy the smiles of the powerful party of the day; willingly therefore do they offer it an adulation fraught with good consequences for themselves individually, and which does not appear to them to threaten any evil to their country. When that party falls from power, it is also quite natural that they should, from similar motives, pay the like homage to their successors.

Their ambition to shine in the circles of the great, particularly inflames their passion for military renown, for they are sure that if they acquire it, they will be welcomed with honour into every society.

§ 2.—The minute attention which the French pay to improving the tone of polished society, besides its being liable thus to distract their thoughts from their public duties, and to confound their ideas respecting the nature of the practical obligations which they impose on them, too commonly tends to lower their character beneath the standard of true patriotism, by accustoming it to a kind of duplicity.

Politeness,—whose office it is to give to our intercourse with our fellow-creatures, its highest charms,—where it is genuine, is dictated as much by social, as by self-love. Both are cleared, by instruction and a refined taste, from all that dross which could prevent their sweetly combining, to render the polite person's conversation a source of elegant pleasure to himself and the members of his society.

His politeness is the result of a really kind disposition: though it exhibit him as a man of good education, and accustomed to mix in the best societies, it does not prevent him from being sincere and artless.

The French, in carefully studying the art of giving to society its highest polish, avowedly are stimulated entirely by self-love: each individual having his thoughts exclusively turned to the consideration of the pleasure which will redound to himself from his encouraging, by his example, a soft and

amiable tone in society. In consequence, their received code of polite usages, engages them to lavish on each other marks of kindness and friendship, which no wise spring from the heart.

Thus do they early acquire the art of decking a cold, conventional courtesy in the borrowed garb of benevolence. Their assiduous care to adapt all the forms of society to a nice, ingenious system of artificial rules, which require them continually to make to their neighbour professions of brotherly love, though selfishness may reign within them, must often, it may be presumed, have the effect of causing their moral feelings, more particularly those of a manly and public nature, to wither and dwindle.

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## CHAPTER XI.

### MODE IN WHICH THE LOVE OF THEIR COUNTRY OPERATES ON THE CHARACTER OF THE ENGLISH.

The mind of the English does not seem, near so readily as that of the French, to acquire the capacity to give to its patriotic affections all the extent which corresponds to the situation of the members of a great nation.(a)

The English instinctively pursue, in respect to the mode of fixing and dilating their patriotic feelings, a contrary process from what the French do.

The latter keep without difficulty, those feelings expanded, so as to embrace a sufficiently ample circle of cares. But, from neglecting to make their private pursuits directly bear on the public weal, they leave the inside of that circle in a confused chaotic state, for they do not clearly appreciate the nature of the conduct by which they could give it a desirable and regular form. What they therefore require studiously to turn their attention to,—and they are, I believe, by degrees learning to do so,—are those points of their private interest whence they can immediately elicit precise rules for guiding their public conduct, and for determining the nature of the cares which should occupy their national administration.



The English, early learned to take sound views to a certain extent of their public duties, and the functions of their government; for their wish to procure to themselves, a comfortable independent existence, made them turn their thoughts to the improvement of agriculture, commerce, and manufactures, as well as to the just security of their properties and personal liberties. These are precisely the points of private interest, which a good government should labour to secure and promote, in order to effect the national happiness and prosperity.

By making thus their private interest bear faithfully on the public weal, the English got possession of a very sufficient clue to guide them through the mysteries of their national government, and enable them to discover, whether it were in the main, filled with a wise patriotic spirit.

What they particularly failed in, was, in including their public affections within too small a circle. They indeed aspired to conquest from the love of dominion and views of utility, but when they had linked to their fate, that of neighbouring countries, their patriotic love obstinately refused to widen its demesne, or to comprehend within its grasp, these new acquisitions.

They possessed however, a nucleus of just principles of government, which, when carefully developed, could habituate them gradually to the indulgence of more liberal sentiments. For after having deduced from the consideration of their private interests, their principles concerning the kind of government, under whose protection they wished to live, they had only to pursue these interests throughout still wider and wider bearings to discover :

First: that they would be best promoted by an extension to all parts of the British empire, of one patriotic spirit, and of the blessings of prosperity, industry and freedom.

Secondly: that were the whole world in a flourishing state, its prosperity would operate favourably on that of England. These valuable discoveries have at length been made by the English, and are beginning liberally to extend their patriotic views, as well as to render their conduct generous towards foreign nations.

## NOTE TO THE ELEVENTH CHAPTER.

*(See page 29.)*

(a) If the English do not coalesce well with the Irish, and have often even some antipathy to the Scotch, it may be thought, that they are tempted to dislike them by a national diversity of character, more considerable, than any which distinguishes the different provinces of France. However this may be, the character of the Welch is surely only a variety of that of the English, which is less remarkable, than the one that is exhibited by either the northern or the southern part of France, as compared with its middle districts. Yet, if I be rightly informed, the Welch preserve their peculiar name and customs, with a kind of jealousy, and look back to the times when they formed an independent kingdom with a sort of repining, that I have never remarked among any of the French. The latter amuse themselves, no doubt, with jokes against the natives of their different provinces, but they do it without the least ill-will or heart-burnings; the idea of neighbourhood has also natural attractions for them, and disposes the natives of their different provinces,\* who meet at Paris, to treat, with peculiar kindness, their own immediate countrymen. But, notwithstanding these local affections, all the natives of France glory, especially, in the title of Frenchmen, and are proud when any persons bearing it do honour to their country.

If the English, compared with the French, have a propensity to narrow too much their patriotic affections, this difference is, perhaps, partly owing to adventitious circumstances. But, I believe, that it may, with truth, be partly ascribed to a natural diversity of character.

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CHAPTER XII.REFLECTIONS SUGGESTED BY THE OBSERVATIONS  
EXPOSED IN THE FOREGOING CHAPTER.

The English, as well as the French, then, are seriously disposed to correct the defects to which, considered under a national aspect, they are most inclined, and if both nations succeed perfectly in this undertaking, there is some reason to think that they will justly attract the admiration of the whole

\* Particularly as I have been told of Languedoc and Brittany.

world, and brilliantly shine as magnanimous rivals to each other.

To a person speculating simply on the character of both nations, it would appear that the French, in order to attain the summit of their ambition, and exhibit themselves as a well governed, virtuous people, have, in some respects, a harder task to fulfil than that which the English, for the same purpose, strive to accomplish.

The English have, always, viewed the affairs of their government from a right position, though they did not fix enough their mental eye on remote objects.

While the French, though earnestly endeavouring to keep themselves steadily fixed in a position, from which they can clearly discern whether the march of their government be or be not a good one, are liable to be tempted to deviate from it, by the lively emulations and cares, which their social habitudes excite in them: in consequence, they either view the affairs of their government so obliquely as to conceive falsely of their bearings, or else they lose sight of them altogether.

Eager too, as they are, to cultivate social pleasures, it is very difficult for them resolutely to pay that pre-eminent attention that they deserve to those industrious arts, the flourishing state of which forms the ground work of a nation's prosperity, and which they should assiduously cultivate, were it only for the sake of learning steadily to co-operate together for the advancement of their country's weal. The enlightened French—and there are many of them—are now well aware of the nature and relative importance of the cares, which should occupy a wise patriot, but difficult it is, for most of them, to detach themselves in practice from the love of cultivating social pleasures, sufficiently to give just heed to those weighty cares, and more difficult will it probably be for them to persuade the upper classes in general, of their countrymen, to confine their wish to invest society with elegant attractions, to that subordinate place in their mind to which it is entitled.

When we habitually do well, even though our motive be not thoroughly a virtuous one, we usually acquire a great deal of that magnanimous, respectable way of thinking, which distinguishes the persons who hold a similar conduct from truly

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virtuous principles. The English may be cited as a proof of the truth of this maxim.

An eager desire to ensure to themselves a comfortable subsistence, by an industrious developement of the resources of the nation, and a natural disposition strongly to love their country, have induced them to act, in a great measure, as they would have done had they been governed by enlightened principles of virtue; for these principles would have required of them to seek their own happiness in a manner contributing to the national prosperity, and to keep their projects to advance their private interests subordinate to a disinterested love of the public.

The English are accordingly, I believe, entitled to be considered, in the main, the most noble-minded people that have ever yet acted a distinguished part on the face of the globe. If their too confined spirit of patriotism has sometimes cast a deforming shade on the brilliant pages of their history, still that shade is greatly hidden in a glorious blaze of light.

They could not indefatigably toil to promote their private prosperity, magnanimously keeping their attachment to it subordinate to their love of their country; they could not so adore and truly respect that country, as not to be willing that the appearance of a slave, nor, if it were possible to prevent it, that of squalid misery, should disfigure her beauteous aspect, without habituating themselves to a lofty mindedness, that has long caused human nature to appear in England in a grander, more imposing light, than, in the ordinary course of events, it ever did before in any nation.

The English, by thus keeping their views so correct and liberal, respecting the nature of worldly happiness, have been led, in many respects, to admire and cultivate virtuous principles; having acquired a taste for true order, they are aware how much the maintenance of it depends on a general submission to the precepts of virtue and religion.

They accordingly usually seek to inculcate them by the deference which they pay to them, and which, as far as their authority extends, they require mankind to manifest towards them. However, though the English have gloriously proved

that the aggrandizement of the human mind depends greatly on the pains that may be judiciously taken to promote the happiness and prosperity of this world, yet are the principles on the practical application of which their grandeur is founded, chargeable with a grievous error, in pointing out temporal happiness as the ultimate object of their pursuits.

They generally, no doubt, acknowledge a future state wherein their lot, whether it be happy or miserable, shall be the result of their conduct on earth; yet this belief, while it certainly contributes greatly to decide them to act with integrity, does not reign, as it should, supreme in their mind. It only counsels them to seek to gain, by honest means, worldly prosperity, but when they have fairly acquired it, it does not usually teach them to sit so loose to its blessings, as to enjoy them with moderation, and to hold themselves prepared to encounter any sinister event with fortitude and resignation.

'Tis in those natives of England whom prosperous fortune has exempted from the necessity of labouring for a maintenance, that the habit of being immersed in images of worldly felicity, produces the most pernicious effects. I shall not attempt to mark the irregularities into which it leads them, but shall observe in general that, if ever the character of the English fall into such a corrupted state, that its degeneracy shall disqualify them from upholding, with a bold, magnanimous spirit, their free institutions, it will be perhaps,—however some of our speculations on the two national characters might lead us to contrary conclusions,—more difficult afterwards for them than for their great rivals to raise their nation to a glorious pitch of virtue and true happiness.

The French, mindful of the long course of troubles and disasters from which they have heavily suffered, and of the astonishing developement which they have largely helped to give to many weighty sciences that enlighten and ought to improve mankind, are agitated by a restless desire to be, at last, recompensed for all their national calamities and learned labours, by arriving at the establishment, in their country, of a thoroughly good constitution, and such a general system of

virtuous morals as shall steadily maintain it and render the people at large happy and respectable.\*

It is true that this laudable desire is, I am afraid, at present more an abstract one, suggested to them by their understanding, than a practical one arising from their moral dispositions: nor, till they can contrive to infuse it through the latter and to saturate them with its spirit, is it probable that they will ever be able completely to realize its views.

It seems, however, likely that this generous desire will ever continue to ferment within them, and that it will keep them deeply sensible to the stimulus of a praiseworthy ambition, till they have, at length, learned to satisfy it. The English, on the contrary, feel no rational, nor ardent wish to attain to some national good, far greater than any which they have yet known. All that occupies every reflecting mind among them, is the wish to preserve their country at its present unexampled height of glory and prosperity. If then, rendered by corruption venal and careless of their best interests, they should be at last induced to plunge their country into misery and slavery, it is to be apprehended that, sated with the blessings which they have so long enjoyed, they will sink into apathy, and become incapable of the exertions necessary to better their condition.

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## CHAPTER XIII.

THE ENGLISH AND FRENCH HAVE COMMONLY A  
GREATER ABUNDANCE OF CONVERSATION THAN  
THEIR NEIGHBOURS.

I have remarked that the English and French, without having their animal spirits excited beyond their usual strength, and without being particularly warned by the theme of their

\* The Italians also, and probably many other nations, are burning with the desire clearly to understand and reduce to practice, the art of perfecting a people's virtue and happiness, by means of a wisely combined government and good social institutions.

discourse, commonly nourish conversation with a greater abundance of ideas and words than their neighbours do.

That the vivacity of the French, in its ordinary state, peculiarly fits them for sustaining a brisk conversation is well known, but that the English too have a durable fund of vivacity in them which enables them, when they are inclined, to make the tide of conversation flow more plenteously than is common among persons of a different national character, is not perhaps, so generally perceived.

The English often take little part in conversation, because they are not sociably disposed, since the concentrated state of their mind qualifies them more for being deep thinkers than for readily expressing their thoughts. However, let an Englishman be inclined to speak, particularly to a Frenchman, and he will, as appears to me, manifest that the same fund of vital activity, which we are accustomed to recognise in the French, sustains his colloquial powers, though he may have a very different manner from them of expressing himself.

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## CHAPTER XIV.

### THE ENGLISH AND FRENCH ARE INCLINED TO FRIENDSHIP.

Social love in the English and French does not content itself with the vent afforded it by their strong attachment to their country. It ardently pushes them, in private life, to disinterested, philanthropic undertakings.\*

It particularly engages them to evince a disposition to connect themselves by friendly ties, according to the relations in which they may be placed.

I judge that an inclination to form friendships, acts differently in the two nations : for, as I believe that national affec-

\* I believe that, besides her HOWARD, England can boast of many individuals who have postponed, to their ardent love of humanity, their concern for their private welfare. The French too are not slow to exhibit a disinterested spirit, on occasions which may furnish a field to its activity.

tions do not operate in the same manner in the French as in the English, and as I am persuaded, also, that the friendly affections which characterize a people, bear a strong analogy to their public ones, so that the two species usually rise and fall together, I conclude that distinctions prevail between the English and French in respect to their mode of conducting private friendships, pretty similar to those which mark them when they have in view to serve their country.

Of the friendships of the English I can only speak vaguely, and in reference to the general reputation which they have acquired for their conduct in private life.

It is well known that one of the brightest traits in an Englishman's private character, is commonly considered to be his propensity to engage in friendly ties, whether they bind him to occupy the place of an equal companion, or that of a kind protector, and his steadiness in generously fulfilling the obligations which he contracts by them.

As to the French, I have known several instances among them of constancy, at an advanced period of life, to disinterested friendships early formed. Often, too, have I heard of orphan children finding, in a deceased father's friend, a truly parental guardian.

What I peculiarly admired in the aptitude of the French to form friendships, distinct from family affections, was the unaffected simplicity with which they entered into these bonds. They engaged in them spontaneously, and without ostentation, from finding that nature had fashioned their hearts to a sensibility to the charms of friendship, just as she had taught them to delight in the sweets of family ties. Never did I observe a Frenchman urged to attach himself to friends, by an antipathy to his own relations, and a determination to find other objects of affection. It appeared to me rather that those of the French who loved their friends with warmth and constancy, were the persons of their country in whose bosoms social love, throughout all its branches, was usually the best developed, and who, therefore, were the most exemplary for their tender attachment to their near relatives.



## CHAPTER XV.

## THE FRENCH CANNOT EASILY RECONCILE FOREIGN NATIONS TO THEIR YOKE.

The French are not, as I think, more remarkable for the facility with which, after having been long divided into various distinct governments, they were all induced to unite together cordially to form one nation, than they are for the little skill that they possess, so to ingratiate themselves with the inhabitants of the foreign countries, which, by conquest, they annex to France, as that they shall willingly become a portion of their empire.

These two phenomena appear to me singularly to contrast with each other, and to present a sort of enigma which I thus decipher.

The French, when nothing occurs to irritate them, are, I believe, the least disposed of any people to view, with antipathy, the members of a foreign country. However, as they are not the less prone to national pride, instead of grounding their peculiar esteem for themselves on a disposition unjustly to depreciate foreigners, they establish it on a most unreasonably high opinion of themselves. They are kindly disposed to foreigners, and allow them their full share of merit, assuming, however, as a fact, that it is greatly inferior to their own.

In consequence, still as the different parts of France were united together, the members of them met each other with a disposition to companionship and good will; which amiable disposition was soon improved into a very friendly one, by their quickly recognising, in their new associates, a similitude of character, and by their all readily learning to glory in the hope of composing, by their union, a great and brilliant nation.

But when the French succeed in making a conquest beyond the limits to which their national character extends, they come, thereby, in contact with one essentially different from their own, and they immediately discover that they do so, on account of their fondness for social intercourse, and the quick-

ness with which they perceive whether a stranger's mind corresponds so fully with theirs, as to allow them freely, in his society, to indulge their taste for it. When they are aware that the organization of the foreigners among whom they may happen to find themselves, differs from theirs, their pride in the thought of their own boundless superiority, kindles into a flame, and renders them far more light-headed and insolent than it would do, had it originally sprung from an invidious dislike and contempt of foreign nations.

Where a man at all civilized and humane, indulges in a supercilious hatred to foreigners, his animosity to them only seems to attach itself, abstractly, to their country. Still as they present themselves individually to his notice, they awaken in him the kindly emotions which it becomes him to feel towards fellow-creatures; nay, by a kind of re-action, his benevolent sentiments towards them are often rendered more lively, by his consciousness of the hatred which he bears their country. He is aware of that hatred being a passion which it would neither be prudent nor generous of him to manifest towards them, in his dealings with them as individuals. Hence it may easily happen that, though a nation may be the avowed, constant enemy of another, all the members composing it may behave in such a manner to the individuals belonging to the country which they hate or despise, as to win their esteem, perhaps their friendship, and make them, should it be their lot to be conquered by them, submit, without being greatly humiliated, to their dominion.

But very different is the case when national pride proceeds, as it does in the French, not from any contemptuous ill-will to foreigners, but from an exorbitant vanity in the peculiar glories of our own nation. It does not, in this case, vent itself chiefly in an abstract manner, or on the vague mass of the collected inhabitants of a foreign country. 'Tis the contact of individual foreigners that particularly inflames it. 'Tis over them that it wishes to triumph; them that it seeks to mortify. This insulting vanity is held in check at Paris by the established rules of courtesy and hospitality towards foreign visitors; yet, even there, it often breaks forth in a manner very offensive to travellers; but where the French

are in any numbers in a foreign country, particularly in one in which they have obtained supreme power, they are liable, with such wanton insolence, to insult the feelings of the natives, that they fill, with indignation, the most patient of them, and excite them all ardently to unite to repel them from their borders.

If then, the French should ever succeed in acquiring and long preserving the dominion of a considerable foreign country, stamped with a different national character from that of France, their rulers will both be wise themselves and will have discovered the art of teaching the French under their control, generally to behave, with far more unassuming urbanity and discretion, towards the natives of that country, than they are naturally disposed to do.\*

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## CHAPTER XVI.

THE FRENCH SOMETIMES IMAGINE FALSELY, THAT BY CHERISHING IN THEIR BOSOMS HATRED TOWARDS A RIVAL NATION, THEY MAY PREPARE THEMSELVES FOR BEING ANIMATED BY A FINE PUBLIC SPIRIT.

The French, irritated—as they were during the time of my acquaintance with them—by their reverses, and prepossessed with the idea that their triumphant rival had always been disposed to hate them, seemed to me, as far as I had opportunity to remark them, very much inclined to associate together hatred of a rival nation, and warm patriotic love; as if it were necessary that the latter affection should be supported by the former, in order to its becoming steady and efficacious. Many of them, therefore, from a principle of calculation, of which, perhaps, they were not aware, constantly kept a sentiment of animosity against the English fanned into a flame in their

\* I have often heard Frenchmen lament that senseless vanity of many of their countrymen, by which they have continually wounded the native sense of dignity which warmed the inhabitants of the countries subdued by the arms of France, thus rousing them to spurn its yoke. They seemed to fear too that it was impossible to cure this offensive defect in the French, sufficiently ever to allow of their being long popular in those foreign countries, which they might have occasion to frequent.

bosoms. Yet the calculation was a false one, for never can the French arrive at hating the English, exactly in the same manner as the unenlightened English hate the French, nor will their antipathy to them ever bear so on their patriotic affections as to add to their strength and activity. I believe, indeed, that it may, with truth, be laid down as a general principle in morals, that though, where a people are naturally inclined to a certain defect, it may be susceptible of a tendency productive, in the unfinished states of society, of valuable effects, yet a nation, to whom this defect is not congenial, cannot inoculate it, so sagaciously, into the disposition of its members, as to derive the same benefit from it.

The vice which naturally mingles itself through the patriotic love of the French is vain glory; and, as I have already remarked, it becomes more lively and active in the presence of foreigners, even though they be but private individuals; while a spirit of animosity towards a foreign nation, where it is the prevailing vice which sullies the lustre of patriotic affections, commonly in an honourable minded people, disdains to pursue individuals, and only attaches itself to national concerns.

The fundamental disposition of the French to cling, when they are in the presence of private, foreign individuals, with particular vivacity to the idea of their own national superiority, is not altered by their endeavour to make hatred of a foreign nation predominate in their bosoms, rather than an exulting, exaggerated admiration of their own country. Their anger is pointed against every native whom they see of the country that they detest; so that it would seem that they look upon national antipathies rather as a provocative to warfare between individuals than between nations.

An angry dislike in them of a foreign country, loses, in consequence, all that dignity which it preserves in the English, whose attention it more tends to fix on lofty, general objects. So far from being conducive to the concentration of that of the French on important, national affairs, it increases, in their disposition, the fault, to which they are naturally too much inclined, of allowing their attention to be so much dissipated, by the minute circumstances of their relations with individuals, that

they cannot fix it, with unalterable steadiness, on the thought of the services claimed from them by their country.

The French then should not try to disfigure themselves by hostile, ungenerous passions which their natural disposition, where they coolly hearken to it, tells them, I am convinced, that they ought to scorn to indulge. They have their own peculiar national defects, and I believe that they will find that, by endeavouring to correct them as far as it is possible, they would do much more towards training themselves to be a nation of wise, decided patriots, than they would by copying the defects which, in any other country they might have observed to be attached, as though they belonged to it, to a true spirit of patriotism. Did they succeed in considerably subduing the extreme national vanity for which they are remarkable, they would, with less difficulty, learn to keep their affections coolly concentrated on their great national interests. They would also be less tempted, when adversity overtook them, to view, with rancorous spleen, their successful antagonists. Whenever they entertain bitter displeasure against them, it seems to originate in mortified vanity : on this account, such a displeasure peculiarly prevents those of the French in whom it breaks forth, from demeaning themselves with becoming, magnanimous fortitude.

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## CHAPTER XVII.

THE FRENCH, WHEN THEY CULTIVATE A TASTE FOR SOCIAL PLEASURES, EVINCE THE SAME DISPOSITION THAT THEY DO WHEN THEY ARE INFLUENCED BY A LOVE OF THEIR COUNTRY.

In private life, as well as public, malignant passions do not seem to have as much of a calm, durable influence, over the French, as they have over the members of the other nations with whom I have had some opportunity to compare them.

In those other countries, undisciplined, active minds, without much regular occupation, commonly consume a great portion of their ardent energy, in brooding over the hatred or

anger entertained by them, against some person, party, or country.

Minds thus employed, are not commonly subject to an uneasy feeling of restlessness, arising from the want of occupation for their thoughts : hatred or anger, whenever they subsist, can keep them sufficiently engaged, however few may be the ideas which they present to them.

The French employ their thoughts, when they have leisure to expatiate beyond their own private concerns, chiefly on beautiful, enticing images, adapted to exciting in them the wish to heighten the charms of society. They might do so with good effect, by promoting, in their social meetings, an intimate union between virtue and refined happiness, did they always seek to deck them in graces and attractions entirely consonant to the principles of the former. They, however, merely attach themselves to images of refined, elegant social pleasures, to gratify their natural disposition and procure a momentary enjoyment. But pleasing images, when they are thus summoned before the mind as a means of filling it with temporary satisfaction, do not usually take that deep hold on it which malignant thoughts do where we are disposed to entertain them, nor do they equally absorb its activity. The mind, in order to feel the consciousness of existence sufficiently excited in it by the pleasure taken in such images, requires, incessantly, to vary them, or to raise to a kind of fanaticism, the joy or admiration that they excite in it.

The French, in their instinctive eagerness to banish *ennui* from their existence, have recourse to both these expedients. Continually do they seek to give such an endless variety to all the images which delight their senses or their thoughts, that they shall never appear monotonous ; and so intent are they on raising their imagination to a high degree of exaltation when it inspires them with pleasing sensations, that they are prone to make all the arts that labour to gratify it, bestow on their productions a more brilliant kind of colouring than suits the modest simplicity of nature, or is agreeable, as I believe, to genuine good taste.

Yet the vivid glare which often causes the works of the arts,

peculiarly destined to adorn our social existence, to dazzle us among the French more than they interest us, would deservedly obtain a certain approbation from every reflecting mind, did the over-strained efforts of the French, to keep the flame of life burning with sufficient intenseness within them by means of pleasurable emotions, produce the effect of deadening, in their bosoms, in the same proportion, the germs of the malignant passions.

But such is not the case. Though it appears that they could, more than the natives of the neighbouring countries, let these passions lie for ever dormant within them, did no contrariety awaken them, yet an event that disconcerts their projects, or offends their pride, too often makes them suddenly rage, like a destructive torrent, with unmeasured fury.

They are particularly tempted blindly to yield to them, by the counteraction of their propensity to carry to fanaticism, their admiration or love for any cause which strikes them as a fine one. Where they think that they can best promote it by crushing its enemies, they usually assign no bounds to the sanguinary rage with which they pursue them: for—as has been well proved by the religious fanatics who have thought that, the most meritorious way of serving God was to persecute those whom they considered as his enemies—the hatred that we may indulge against the foes of the object of our devoted attachment is particularly cruel and implacable.

The French, like other nations, are too apt to have recourse to malicious, ill-natured observations, to give a zest to conversation, at least to that kind of it which usually takes place in the company of women. Some shades of distinction may, however, I think be observed between their motive for introducing these censorious topics, and that of the natives of other countries. The latter are more tempted to engage in them, by a real sentiment of displeasure against the objects of their animadversions, while the French embark in them more wantonly, from having little motive to do so besides the wish to enliven their discourse: they seem, also, to be less held within bounds, by a sense of justice, in talking ill of their neighbour, than the natives of the other countries with whom I have

compared them, who, I believe, would seldom indulge at all in ill-natured remarks respecting him, were they as little moved to do so as the French, by a feeling of enmity towards him.

The same thing may, I think, be said of the French, when they are thus slightly moved by malignant passions, that appears to be true of them when they are impetuously hurried away by them: that is, that they are less subject to the government of those unkind feelings than other nations, but that when they are under their control, they do not so much keep present to their recollection feelings of another class, which might, in some degree, regulate and humanize them.

The great propensity of the French to turn their thoughts to pleasing objects, and to endeavour to arrest their imagination upon them, by investing them with an exaggerated splendour, seems to me the cause which communicates great vivacity to their national vanity: for they continually seek to keep themselves dazzled by the contemplation of every brilliant image that can flatter it.

'Tis the vivacity of their feelings and their exultation in the consciousness of their vital forces, more than the strength of their imagination, which prompt them thus constantly to present to it glittering, attractive images. Their imagination is, no doubt, ever awake, and delights singularly in the high embellishments which they lavish on various scenes of life; but still I think that their lively feelings, and haughty, restless consciousness of their forces, continually urge them to keep, by means of flattering images and ideas of glory, their imagination in a state of great excitement, in order to prevent it from taking that gloomy turn to which, if not strongly impelled in another direction, it would be, I believe, greatly inclined.



## CHAPTER XVIII.

THE FRENCH FIND IT EASIER TO ACT WITH CONSTANCY IN SUPPORT OF AN ILL-FATED CAUSE, WHEN THEY TAKE COUNSEL FROM DESPAIR, THAN WHEN THEY ARE SUSTAINED BY HOPE.

The example of the natives of all countries, vouches for its being less difficult for human nature, permanently to fulfil perilous and painful duties, when we sacrifice, to the determination fully to accomplish them, the hope, or even the wish, to be prosperous on earth, than it is when we fondly indulge in visions of worldly happiness, with a hope of one day realizing them.

The French, however, exemplify, in a more remarkable manner than do other nations, the truth of this maxim. I think myself at least warranted in assuming that they peculiarly illustrate it, when I reflect on the invincible constancy with which numbers of them, in the Vendean war, made an entire, and cruel abnegation of self, to sustain the royal cause, though they considered it a hopeless one, and when I compare the astonishing heroic perseverance showed by them in the conduct of that war, with the fickleness of character betrayed by many of the French, who, dazzled with the hope of finding happiness on earth, still pursued it in the quarter where it seemed to lie, though the chase of it often involved the necessity to change a party, or forsake a once idolized leader.

The French will not then, I think, really improve their character, by encouraging numbers among them, to impose on themselves, through life, the severest mortifications.

It can only be perfected by their learning to taste, with moderation, the cup of earthly felicity; always to push it from them when it presents them with temptations to swerve from their principles of duty; and never to make the prospect of enjoying it the ultimate end of their actions, even though they may preserve the hope that they will not be debarred from obtaining a portion of it, by an inflexible adherence to their principles of right.

## CHAPTER XIX.

THE FRENCH HAVE A PARTICULAR DISLIKE TO  
CONSTRAINT.

§ 1.—The French have such an impatient desire to be quite at their ease, and it renders any kind of disagreeable restraint so irksome to them, that I believe that the government which would attempt to submit them to a more arbitrary rule than they chose to bear, would take a very sure method of engaging them to study the principles of a free constitution, and attach themselves to it with an ardour so invincible, that it would at last prevail over all the dikes opposed to the fulfilment of their wishes.

A government determined on exercising absolute sway, might, perhaps, in other countries, tire out the resistance of men disposed to love liberty; and, after having repeatedly frustrated their endeavours to check its encroachments, induce them, at last, quietly to bear with them. But the French, when they perceive themselves to be treated in manner contrary to their bias, are just as impatient, after a long lapse of time, as they were at the beginning, of the uneasiness which they in consequence feel. They may submit to their lot from necessity, but they cannot reconcile themselves to it, and such is their watchfulness to seize a propitious occasion to make their rulers, in their manner of governing them, fall in with their ideas, that they can hardly fail of at last finding one.

Their history hitherto, no doubt, attests that it is easy to engage them to submit to an arbitrary government. They have, however, been always rather its dupes than its slaves; it constantly fell in with their inclinations by dazzling them with visions of national glory. Whether they could again be induced willingly to allow their rights, as freemen, to be invaded by the ruler who knew how to flatter their national vanity, is a question that I shall not undertake to decide; but of this I am well convinced, that the monarch would widely mistake their character, who would endeavour—concluding that they were only formed implicitly to obey—in imitation of

some of his predecessors to bend them to his absolute will, without being, like those whose example he might intend to follow, expert in the art of lulling them asleep, and fascinating them with brilliant dreams. Once they perceive themselves to be openly engaged in a conflict with their government, though they may want coolness calmly to combine their measures, and be often defeated by it, yet will they, if I be not mistaken, show themselves indefatigable in returning to the charge, till, at last, they compel it to yield to their demands.

§ 2.—The same impatience of uneasiness and constraint which the French manifest in regard to a government that opposes their wishes and opinions, do they exhibit, in the most minute details of private life. Indeed I think that it is this trait of their disposition which often occasions them to take liberties in society, which do not suit English notions of propriety.

In their treatment of the female sex, they particularly show the same disposition as that which they display in their relations with their government. Women, if they take them according to the grain of their character, may reduce them into a thralldom, to which, perhaps, few men in the neighbouring countries would submit; but where an ill-advised female seeks to acquire, over a frenchman, a kind of supremacy which he does not choose to grant her, she has, generally, I believe, the most intractable being in the world to deal with, and neither by art, imperiousness, nor persuasion, can she permanently accomplish her design.

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## CHAPTER XX.

### DOMESTIC LIFE AMONG THE FRENCH.

§ The great love of personal independence which characterizes the French is not favourable to the consolidation, among them, of harmonious, domestic societies. Where the chief, as was commonly—when I was in France—the case, does not wish greatly to exert authority over his family, each of the

members of it acquires so much the habit of going his own way, without consulting the others, that they all appear like detached individuals little connected together.

They cannot, indeed, where they dwell under the same roof, usually avoid the subsistence between them of such relations, as that one cannot guide his steps exclusively to please himself, without thwarting another's wishes.

Where this happens, the party aggrieved endeavours to indemnify himself for the contrariety which he has experienced, by making the inflicter suffer equally on another occasion, when he, in his turn, exerts the prerogative solely to consult his own choice, though the interests of others may be affected by his decision. It oftener, I believe, therefore, happens in France than in other countries, that each member of a family has, in some respects, an undue liberty, and in others, is unduly controlled.

§ 2.—Some well minded French chiefs of families are so extremely despotic and such disciplinarians, as to appear, in them, like military commanders. They are induced to maintain, in them, a rigid subordination :—

First—By their wish to have every minute of their time entirely at their own disposal. They do not expect to have the pleasure of accomplishing this wish, and yet enjoy the satisfaction of being constantly surrounded by a family ready to promote their plans, unless they strictly point out to every member of it, the distribution which he must make of his hours, in determining the place that is to be occupied, and the employments that are to be followed by him.

Secondly—By the fear that if they do not oblige all their family to move in the vortex formed by the action of their character, each of the members of them will, from his love of liberty, endeavour to have a vortex of his own, by some of which they may, unawares, be hurried away, and thus resign to others their place of supreme domestic chief.

A Frenchman, by thus disciplining the members of his family, as though they were military troops subordinate to him, usually makes them very unhappy, even though he be at heart a sincerely affectionate husband and father, anxious to

promote the interests of the beloved correlates in respect to whom he bears those endearing titles. (a)

In all countries a wife and children, particularly the latter after they are grown up, are liable to become a prey to wearisomeness and discontent, when their chief obliges them to regulate, by clock-work, all their proceedings; but in France a too rigorous obligation exactly to time our employments and amusements is doubly oppressive, owing to the remarkable love of personal freedom which pervades the natives of that country.

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#### NOTE TO THE TWENTIETH CHAPTER.

(See page 50.)

(a) I have seen many married couples in France, who, I had reason to believe, lived very happily together, but I almost always thought that I could perceive that the merit of their doing so ought to be ascribed to the wife. She had been aware that, by yielding mildly to her husband, and only governing him by her winning charms, she could best fix her empire in his heart. Less commonly have I remarked in France, than elsewhere, a happy married couple, whose behaviour to each other led me to conjecture, that the husband, by a gentle and imperceptible, though steady pressure on the character of his wife, had formed it exactly to his liking.

The little success, however, which French husbands, in comparison with those of other countries, have, in cementing a close, affectionate union between themselves and their consorts, is not entirely to be attributed to their want of tact, or to their not being sufficiently attentive to this important matter. Sometimes, it must be allowed, a Frenchwoman's disposition renders it peculiarly difficult for her husband to take over her such an ascendancy as it would be needful for him to have, in order to accomplish this task, on account of her principles concerning her rights to an unruly, personal liberty, tempting her to spurn, with indignation, the thought of her place in her family being subordinate to his.

## CHAPTER XXI.

SENSATIONS COMMONLY EXCITED IN FRENCHMEN,  
BY THE OBSERVATION OF FACTS TESTIFYING THE  
WEAKNESS OF WOMEN.

§ 1.—Though Frenchmen, when they seek for happiness in the capacity of chiefs of a domestic circle, are too often tempted, by their wish to support their authority and their love of system, to enforce, in their family, an obligation to conform to dull, mechanical rules, their error does not originate in any remarkable fondness for the exercise of power over a portion of their fellow-creatures. On the contrary, it appears to me that, in the same proportion as their wish for personal freedom is generally greater than that of other men, their attachment to the exercise of authority in domestic life is less.

However, the passion of Frenchmen for disposing of themselves with unbridled liberty, is frequently as great an evil for their female companions, as would be a propensity, if they had it, to treat them tyrannically.

It is incumbent on men to be the protectors and supports of women ; and where they fail in the discharge of that duty, the lot of the weaker sex becomes a cruelly severe one. Often the French neglect it from forgetting the females who depend on them, and attending solely to their own individual pleasures, just as if they were so isolated as not to be bound to assist any feeble being. In fact they often do not heed the weakness and helplessness of women.

They have, in their own way, generous and honourable sentiments respecting them, but, comparatively speaking, these sentiments only prompt them to allow women the same opportunities that men have to employ, in taking care of themselves, the faculties which nature may have given them. I believe too that there is no country in which general opinion sanctions women, so much as it does in France, in the exercise of trades and professions to which it is men who usually apply.\*

\* Women have been sometimes known, at Paris, to adopt openly, without attracting attention, the manly dress when, by so doing, they could

Any appearance of an appeal made to the weakness of her sex, in proof of her having claims on his assistance, is liable to displease a Frenchman, in a woman. Wives too, who wish to recal a wandering husband, and women in general, are instinctively aware of this trait in the character of their countrymen, so that, while they seek to make their society agreeable to them, or, perhaps, to awaken in them tender affections, they do not commonly call their attention on the fact of their being such helpless creatures, that humanity should induce them kindly to take care of them, and support their steps. The hapless wife of an idle artisan or labourer, more intent on his own pleasure than on gaining a livelihood for his family, usually strives, by the most indefatigable industry, to earn, herself, a maintenance for her children. She does so not only from necessity, but from being sensible that it is thus that she has the best chance of stirring up, in her husband's mind, kindly affections, engaging him to love his home, and interest himself in the welfare of his family.

§ 2.—Frenchmen have, notwithstanding, very lively feelings of a totally contrary description, which more strikingly display themselves on the surface of their character, than do those that urge them to treat women just like men, as creatures exposed to the same wants, possessing similar passions, and having an equal right to make use of their faculties, in order to gratify them.

The feelings to which I now allude, call to the mind of Frenchmen the thought of the ills to which woman are exposed, on account of their weakness, and exhort them to be compassionate friends to them.

If, therefore, a Frenchman chance to witness a scene in real life, in which a woman is unworthily treated, or a prey to appalling terrors, he will usually be induced, by strong emotions of pity, to fly to her relief.

The feelings which remind Frenchmen of women being much weaker creatures than men, also tell them that their happiness is promoted by their differing from them; for that women are particularly proper to practise the art—which the

more conveniently follow some business, that required them to mingle much and exclusively with men.

sense of their weakness determines them to study—of reigning, by seductive graces, in the hearts of men, and strewing delicious flowers over their path through life.

Frenchmen are continually made to recollect, that the point of perfection, for the female character, is not the same as for theirs, by the pleasure that they take in the cultivation of the arts of social life, which evidently cannot flourish, unless women be taught to invest themselves with soft, feminine attractions.

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## CHAPTER XXII.

FRENCHMEN SEEK TO INCREASE THE CHARMS OF SOCIETY, BY HOLDING TO MOST WOMEN WHOM THEY MEET WITH IN IT THE LANGUAGE OF LOVE.

The French, in their eagerness to render society animated and interesting, solely by calling into action soft, amiable passions, endeavour to make a passion, which wears a dove-like, kind aspect on approaching the heart, but which, when it is uncurbed by upright principle, too often finishes by hardening it, to every sentiment of humanity, a constant inhabitant of their bosoms, and to invest it with an infinity of relations. I allude to that amorous passion which so commonly arises between persons of different sexes.

The natives of all countries have constantly to guard their hearts against the invasions of this treacherous passion, but in none does it lay so great a variety of snares, as it does in France, to effect the perdition of mankind.

In other countries, though it often allures men astray, by working on their feelings and imagination, it frequently, too, gives them a chance of not making shipwreck of their virtue, in hearkening to it. It assures them that they will be for ever faithful to the object to whom it attaches them, and that they will prove themselves, in regard to this lasting engagement, to be honourable, sincere, and tender. However ill advised then may be the connexion which it impels them to form, they



very commonly preserve, in the commencement of it, many sentiments which virtue does not disapprove; so that if, as they expect, they continue to be governed by them, though prudence may chance to see much in their conduct to condemn, virtue will not impute to them any heinous offence.

Love tempts the French into error, not merely by laying snares for their passions and imagination, but also, by promising, if they will draw on the treasures which it has in store, to furnish them, abundantly, with means to render society elegant and delightful. In fulfilling this promise, it begins with sapping their principles by introducing, at once, a spirit of libertinism into their hearts, since it engages every man to hold the language of a lover to most of the women whom he addresses.\*

No doubt, this prodigality of fond professions is generally well understood, by all parties, to signify nothing more than, that he who lavishes them is desirous of being distinguished by a fashionable tone of conversation.

However, the impetuous and unruly passion of love cannot be thus made sport of with impunity. Too much inclined, at all times, to tempt men wildly to rove through vicious enjoyments, it causes this temptation to become more powerful, for those who allow themselves to acquire the habit of mingling licentious thoughts with their cool conceptions of this passion.

\* The man who can thus, indiscriminately, court every fair, does not, it may be said, deserve to be called the lover of any; and, no doubt, that he could not hold such conduct, were he affected with a deep and serious passion. However, as it is the language of love that he speaks, as it is with the sentiments of love that he trifles, and that, by doing so, he exposes himself to the risk of plunging into all the vices into which those, who abandon themselves, headlong, to amorous affections, are apt to be precipitated, it is not, I think, incorrect to call the passion that dominates him a universal love of the fair sex.

## CHAPTER XXIII.

CONCLUSIONS DRAWN FROM THE OBSERVATIONS CONTAINED IN THE FOREGOING CHAPTER, CONCERNING THE GENERAL PRINCIPLE THAT PERVADES THE IDEAS OF THE FRENCH, ON THE MALE AND FEMALE CHARACTER.

It appears that the French, both on account of their general inclination to embellish society, and their particular wish to do so by means of flowers culled in the vicinity of Paphos, have continual inducements to remember that woman's destination is different from that of man's, and that she ought, therefore, to aim at another point of perfection. Yet this truth, much as it strikes their attention, only plays lightly round their feelings, and does not hinder their main current from flowing agreeably to the principle, that there is but the one point of perfection for all human nature, and that men of honour and generosity ought to allow the weaker sex, like their own, to reach it as well as it can. Frenchmen, in general, have not, comparatively speaking, those orderly feelings that instinctively advertise men of other countries, that there is a point of perfection for the female character, different from the one that they should themselves strive to reach, the attainment of which would exalt women into awfully respectable, admirable beings.

Their deficiency in the feelings which cause other men to have a sort of instinctive reverence for the female character, is what makes Frenchmen, with so little scruple, affect to be smitten with the charms of women whom they really view with indifference. Did they feel a lively, involuntary respect for women, such as they ought to be, they could not bear to profane the ear of a listening fair one, with vows which did not spring from a heart truly devoted to her.

Their love of personal ease, which often renders attention to please a wife, too troublesome to a French husband, and their notion that it is but just and honourable to allow women the same liberties that they take themselves, often determine Frenchmen quietly to overlook the misconduct of their wives, when they are conscious that it does not exceed their own.

To the propensity of Frenchmen to class women too much

with themselves, and to forget, in consequence, that they are placed, by nature, in a special manner, under their protection, may also be attributed the surprisingly harsh treatment which the sex experienced, in the most disastrous times of the revolution. Those who were then possessed of power, felt no compunction in extending to women the operation of those cruel measures, to which they made so many men fall victims.

I believe, also, that the readiness with which Frenchmen frequently let themselves down, in society, to the level of frivolous women, so as to appear with as little dignity as those trifling females, may also be attributed to their not having sufficiently lively feelings, respecting the just distinctions between the manly and womanly character. Should a female companion please them, they are liable not to recollect that the tone which they like in her, may not be becoming in them.

In consequence, when a Frenchman, in society, seeks to please a woman, as his disposition to comply with all her wishes is not kept within certain bounds, by a native sense of dignity, he sinks quite into acting the part of a fawning courtier respecting her, and by doing so, he encourages her in the indulgence of frivolous caprices. For this reason it happens that, notwithstanding that Frenchwomen are certainly unrivalled in the display of graces in society, yet are they peculiarly prone, where they have much influence in it, to lead it to occupy itself with petty cares and contracted views: while Frenchmen, on their part, appear to so little advantage in polite, fashionable assemblies, that foreigners are rarely induced to look on them—though they commonly do on their female companions—as models whose appearance and manners, in the midst of such circles, they would do well to imitate.

The women of France resemble the men, in their great inaptitude to form lively conceptions of the peculiar beauty and worth which the female character, notwithstanding the weakness of women, is capable of displaying. Like men, they too, commonly imagine, that human beings cannot deserve to obtain, from mankind, a tribute of truly respectful homage, unless they possess those forces of mind and frame which usually distinguish persons, in the prime of life, of the stronger sex.

The idea that men are exclusively endowed by nature with the principal mental and personal advantages worth coveting, does not induce French women in society, to treat, with a peculiar deference, persons of the other sex. On the contrary, their want of respect for themselves, combining with their self love, engages them not to hearken at all, in their behaviour towards their male companions, to the dictates of respectful sentiments, but to treat them, as they find that they may, rather than as they think that they deserve. Filled with a secret enmity against them, for being so much more favourably dealt with by nature and custom than themselves, they too frequently take pleasure in subjecting them to their capricious whims.

They delight the more in seeing them the slaves of their charms, from imagining that the sighs and obsequiousness of surrounding adorers, are what best compensate to a woman, the evils of her destiny, as compared with that of men.

French women, from thus keeping their thoughts ever jealously fixed, on the part which men act in the world, are unusually prone to intermeddle in their affairs, and to be proud of appearing publicly to direct them, even though by so doing, they embroil them, and expose themselves to be hated as intriguers.

In revolutionary times, when danger and dismay invested every dwelling, the French women have certainly appeared in an admirable and astonishing light, by their courage in braving hardships and perils, their constancy amidst cruel sufferings, and their fidelity to unfortunate friends. However, as they seem at such times, to have perceived, that an occasion was offered them, in which they might emulate the best qualities of men, rather than to have felt, that their native character allowed of their having a fund of magnanimity, which should teach them to act greatly and becomingly in all circumstances, they too commonly, when peace and security returned once more to free them from alarms, relapsed again into that vanity and folly, in which they think, that in ordinary times, women are destined to be immersed.(a)

## NOTE TO THE TWENTY-THIRD CHAPTER.

*(See page 57.)*

(a) Among an enlightened people, generally disposed to some particular national defect, it is to be expected, that many persons will arise, who, both by precept and example, will endeavour to correct their countrymen, of the defect in question. Accordingly in France, where women are peculiarly tempted to tread too exactly in the footsteps of men, a singularly great number of distinguished females, strictly confine themselves to the cares that are generally allowed to be consonant to the character of women, and exhort all persons of their sex, to do the same. However, though, as far as my knowledge goes, such females are deserving of high consideration, yet,—judging from the unbending rigour of the rules, by which they would fain regulate women's conduct,—I think, that while they are greatly struck with the impropriety, of which persons of their sex are guilty, who endeavour to push themselves into the sphere appointed for men, they have not any very clear notion of the dignity which the female character might be taught to exhibit, by women who would seek to adorn their mind with every virtue, and yet, cast it in a truly feminine mould. For instance, a late elegant, and ingenious French female author, consecrated a work to a discussion, on the unreasonableness of those women, who, now that men in France, were occupied with the noble cares, devolving on citizens of a free state, murmured at their neglecting the fair sex, more than they did at a time, when an absolute government forbade their paying attention to aught but affairs of love and gallantry. Her works was one which did her infinite honour, both from its attesting the goodness of her heart, and the soundness and vigour of her intellectual powers. But what I particularly remarked, and felt, I own, rather inclined to animadvert upon, was, that her arguments were designed to prove to women, that they ought henceforth to content themselves, with holding the *second rank* among the inhabitants of a free and glorious state. Both revelation and reason, teach us certainly, that men are superior to women, nor did I ever, that I recollect, meet with any one inclined to dispute this fact. Nevertheless, is a cold classification into distinct ranks, of the two great divisions of human nature, the idea that would be made predominant in women's thoughts, by a preceptor, deeply sensible of how much the female mind is susceptible of being developed in beauty and dignity? Would he not rather try to imbue them with the notion, of the sweet harmony which naturally prevails between the manly and womanly character; would he not earnestly tell them, that it is such, that where both are duly improved and closely united, they appear to form but one complete one, which seems divided by kind nature, between two subjects, expressly to afford thereby to both parties, great facilities for perfecting their virtue, and increasing their happiness?

## CHAPTER XXIV.

## FRENCHMEN UNWARILY TREAT WOMEN, WITH A PROVOKING KIND OF CONTEMPT.

§ 1.—To me who am persuaded, that with judicious culture, women might be made so truly the companions of men, as to be filled with the same public as well as private virtues, Frenchmen appear extremely deficient in the tact or instinct, which engages the men of other countries, to endeavour to raise women to their level. It is true, that the principles of the men to whom I allude, still more than those of the French, determine them to allow, to their female companions, a very limited scope, for the exertion of their faculties. But, notwithstanding, the contracted opinions which they may have adopted, respecting women's destination, the feelings of their heart involuntarily urge them to endeavour, by their conversation and deportment, to enlarge their mind, so that it may be justly proportionate to their own.

Frenchmen, where they spontaneously follow the bent of their inclination, seem much more inclined to spoil women than to improve them. No doubt, where females of their own accord, give to their minds, a fashioning that renders them worthy of admiration, for their intellectual and moral endowments, Frenchmen recognise their merit, enjoy their conversation, and frequently like to form a friendship with them. But seldom by the conversation of the men in France, are the women taught to be praiseworthy characters on so extensive a scale, that their way of thinking and acting, shall suit the high-souled companions of noble minded citizens.

Frenchmen, from being convinced that women are naturally greatly inferior to men, and that all that honour and generosity require of them is to be very indulgent to their weakness, look on them as having no higher destination than that of amusing them in their hours of recreation. They do not, therefore, allow the softening influence of women to take any effect on their way of thinking, respecting public or weighty matters; and they, in consequence, seem to me as remarkable for the aridity with which they discuss such topics in society, as

they are for the foolish trifling tone that they affect, when they are addressing women whom they despise, for being insignificant though agreeable prattlers.

So much was I struck, on first frequenting the society of the French, by their dry and rigid manner of reasoning when they were embarked in important discussions, that the serious thoughts which they then expressed, used to remind me of the trunks and branches of lofty trees entirely stripped of verdure, while the frivolous ideas uttered for the entertainment of women, with which they filled up the intervals between their serious thoughts, seemed to me like creeping plants that they had taught to climb upon the naked trees, in order to hide by their blossoms, and at the risk of stifling them, their perished appearance.

§ 2.—In all countries, a steady line of demarcation appoints to women a much more limited field of action than that which men are required to fill. But in most of the countries on whose national character I have had an opportunity to make observations, the feelings of the men hide, in some degree, this line of demarcation. Sure that, without pointing it out to women's attention, they can readily prevent their straying where it forbids them to pass, they wish them not to remember it, but to take interest in men's affairs, and to speak to them of their own,—if they happen to become the subject of conversation,—just as if they were all equally every one's concern.

In times of trouble and anguish, men's affairs are, also, in many respects, considered in France as being those of women. But when the country is peaceable, a Frenchman has such a love of marshalling all his sentiments under some positive idea, that in his own mind he lays the line of demarcation between men and women's station, entirely bare, not allowing any of his feelings to obscure it. Proud of his own immense superiority, if he be young, particularly, he goes into female society with an air which, in spite of all his studied politeness, amply betrays what is passing in his heart. It announces to his fair companions that, though one of their most important concerns be, to give to social meetings all their charms, the loftier duties with which he is charged, command him to

look on those assemblies with disdain, and only to frequent them at the moments when, suspending his serious employments, he wishes to recreate himself by a trifling amusement.

He has so much an appearance of defying the women to retain him, should once some glorious cause impel him to quit them—the French have beside, during their revolution so well proved that, when their imagination is exalted by national concerns, they can, even for a great length of time, grow surprisingly insensible to the attractions of the fair sex—that females less desirous of social enjoyments, and less ambitious to reign over men than Frenchwomen commonly are, would be tempted to lay, for Frenchmen's hearts, every snare that they could devise, to prevent their having, on any occasion, the power to shake off their fetters. Often, too, do the wily fair ones, in France, succeed in entangling audacious youths in fetters, that render them, for ever, their captives. The confident Frenchman, who fearlessly yields to the attraction which female charms have for him, from believing, that he may, when he pleases, withdraw, uninjured, beyond the reach of their influence, too frequently fares, in the end, like the adventurous insect, who either sinks, destroyed, in the blaze which he had rashly approached, or else is rendered incapable by it, proudly to raise himself in a lofty flight.

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## CHAPTER XXV.

### WOMEN HAVE LESS INFLUENCE OVER MEN IN FRANCE THAN IN ANY OTHER COUNTRY.

If I judge aright, women have less influence over men in France than in any other country.

It appears to me, at all events certain, that, in every other country, men, sooner than they do in France, come to a good understanding with their female companions, in such a manner, as that all matters equally interesting to persons of both sexes, are more uniformly regulated, with the approbation of every party concerned, by one over-ruling mind, whether this una-



nimity is caused by the men giving up to their friends of the weaker sex, or by their taking such an ascendancy over them as to engage them, implicitly, to adopt their sentiments.

In France women appear, to superficial observers, to have an unusual influence over men, because what they possess is much more visible to the eyes of beholders; for it does not, as is usually the case elsewhere, sink silently into their hearts, there to operate unseen, and determine absolutely the nature of their volitions. It commonly does not make itself be felt until men, after having consulted solely their unbiassed inclinations, have, in compliance with their suggestions, formed projects and begun to execute them. Then is female influence frequently seen to disconcert their designs, or to infuse through them a spirit totally different from that which at first animated them. But though the confusion and disorder thence resulting; seem to bear attestation to the remarkable degree of power with which women are invested in France, the opinion that I have advanced, that they really do not exercise as much there as in other countries, will not, perhaps, appear too hazarded to the reflecting reader, when he considers that, not only their influence over men was at an extraordinary low ebb during the whole course of the French revolution; but also, that it at last appeared so completely annihilated, that the stronger sex still rallied round the imperial government, with enthusiastic zeal, many years after it had become very unpopular with the generality of persons of the weaker, who could never succeed in effecting its overthrow, till they were astonishingly favoured by circumstances.

I am greatly mistaken if any combination of events could make the decided, and almost universal sentiment of the women, be so long disregarded by the men of any other nation, as it was in those revolutionary times in France.

## CHAPTER XXVI.

CAUSES OF THERE BEING, IN FRANCE, A GREATER CONFLICT THAN IN OTHER COUNTRIES, BETWEEN THE SENTIMENTS OF MEN AND WOMEN.

If the public, general and durable conflict which circumstances may cause to prevail in France, between the sentiments of men and women, could never, I believe, by any chance, be made to subsist in any other country, this remarkable distinction arises, I think, from a considerable difference in the motives which determine Frenchmen and those of other nations, to wish to confine women to a more narrow sphere than the one in which they move themselves.

Frenchmen do it principally in self-defence, believing, that if women were allowed equal power with men, they would soon artfully obtain greatly more, and establish a kind of government, to which it would be unworthy of men to submit. In restraining women to a narrow sphere, they proceed, though tacitly, too apparently on the principle, that the interests of the weak, where they clash with those of the strong, ought to be sacrificed to them. It seems to women, that it is owing to this principle that the same privileges which are enjoyed by their lords, are not accorded to them. Irritation, and a disposition to defend their own rights, are accordingly excited in them, and often lead to their exercising, against the stronger sex, a kind of smothered warfare.

In other countries, though the dread of the evil which might result to themselves from their making women's rights equal to their own, certainly helps greatly to determine men to debar them from the enjoyment of many privileges which they themselves possess, yet other motives, of a kinder nature, concur to engage them to withhold them from them, and cover, with a softening veil, their resolution to do so, from regard to the peculiar interests of their own sex. Convinced that the point of moral perfection to which woman should strive to attain, differs from the one which it is incumbent on man to endeavour to reach, they conclude that they treat her with respect, conduct themselves as faithful guardians to her,

and promote the ends of good order, in precluding her from all opportunity to stray beyond the narrow bounds within which nature has decreed that she ought to rest.

It is true, that it is not so easy for them, as they think, to get acquainted with the exact limits, beyond which nature's plan of moral order requires women not to step; for let men be accustomed to live under what form of society they may, they are still usually persuaded that the station which they have been early habituated to see allotted to women, is the exact one in which nature has formed them to shine to most advantage.

However, though men may draw wrong practical conclusions from the sentiment which tells them, that woman's character ought to be cast in a different mould from that of man's, that sentiment, when it only speaks thus abstractly, is, nevertheless, a true one. Women are easily taught, both to acknowledge that it is, and quickly to make, also, a wrong application of it.

However rigorous then, may be the coercive laws by which the men of any country may think proper to restrain them, if they frame them with a sincere belief, that by means of them they manifest a true respect for female dignity, and develope, in their practice, nature's true plan of government, women themselves will enter into their views, and will watch, with still greater vigilance than they, to prevent any person of their sex from trespassing against the system of order, to which they are told, by men who speak to them the persuasive language of friends, that they ought to be subjected.

Thence it follows that, in those countries wherein a sentiment of order gives rise to the most conspicuous motives, which induce men to place women in a very confined situation, the two sexes do not—comparatively speaking—receive, generally, opposite biasses; from jarring opinions; for the weaker commonly adopts the way of thinking of the stronger, and even frequently pursues, with still greater ardour, the aim agreeable to it.

## CHAPTER XXVII.

BUT FOR THE FRENCH THE MIND OF WOMEN WOULD NEVER HAVE BEEN AS MUCH DEVELOPED, AS IT NOW COMMONLY IS IN THE WEST OF EUROPE.

§ 1.—Though a latent strife, productive of considerable disorder, ensues between the two sexes in France, from the men not being sufficiently taught, by instinct, to keep a sentiment of order, more than attention to their own interests, prominent among the motives which induce them to lay peculiar restraints upon women, yet had there not been a great, influential nation in which the men were so organized, as readily to grant women every liberty which they thought consistent with their own welfare, I do not think that the mind of woman would ever have been allowed, to acquire the developement necessary to the perfection of the female character, or the improvement of the social system. Men guided by the belief, that good order required women to live in an obscurity inimical to their tasting the enjoyment of elegant society, would never have allowed modes and usages repugnant to such a belief to originate among them: they would have been convinced that they could not sanction them without committing the dignity of women, and giving a fatal blow to whatever might be respectable in the national system of morals.

The French, from their sentiments of moral order being comparatively weak, and their taste for female society very lively, were soon determined to encourage women to appear in the world as its brightest ornaments, and to prepare themselves for supporting their pretensions to being so, by an assiduous attention to invest their minds and persons with bewitching graces. By doing so, the French soon taught the neighbouring nations to appreciate the refined happiness which woman can shed every where around her, when a liberal treatment favours, in her mind, the developement of its native charms.

Other nations were accordingly tempted to imitate the French system, till, by degrees, throughout most of the western part

of Europe, women were raised pretty much to the same level: a softened, kind spirit, determining the men, in general, to place, above every other consideration, the care of rendering them happy, and enabling them to diffuse happiness, as widely as possible, throughout society.

The consequence is, that in this part of the world men are so continually in women's society, that their hearts are completely humanized by it. They do not, any longer, sternly listen to a prejudice declaring that order forbids them to invest women with any prerogatives but those of which they are accustomed to see them in possession: they have such opportunities to read and take interest in the female heart, that they cannot fail of recognising, that it contains rudiments of virtues and talents which might produce glorious results, but which have not, as yet, been sufficiently fashioned to be rendered effective.

Though the present rank occupied by women in western Europe, and for which they are, as I think, indebted to the French, is one that too frequently gives a dwindled appearance to their mind, by tempting it to apply itself exclusively to frivolous pursuits, yet does it serve to prepare men for freeing it from every shackle, that prevents it from attaining its highest perfection: so much opportunity does it afford them of ascertaining that, if women, in general, be not rational and noble-minded enough to be associated as men's companions to all their important cares, the want of sense and magnanimity, observable in them, ought to be entirely ascribed to their minds being hampered by injudicious laws and customs.

§ 2.—Notwithstanding that the French may, I think, justly lay claim to the distinction of having raised women to the high elevation on which they now stand, I do not imagine that they will ever take the lead, in acting by them on still more liberal principles, such as shall stamp value on all that has hitherto been done for them, by giving it a tendency—which it frequently has not at present—truly to ennoble their character. The measures still necessary to pursue, for the sake of fully developing their faculties, in a manner favourable to virtue and good order, must first be introduced into practice by a people deeply penetrated with the idea that, notwith-

standing woman's weakness, there is a respectable and awful height of virtue which lies within her reach, and to the attainment of which her natural powers are perfectly well adapted.

A people imbued with this idea would never, as I have already remarked, have been the first to bestow, on women's faculties, that degree of developement which is now generally given to them in civilized states; nor would they have rendered them susceptible of acquiring it, by permitting them to have a much greater liberty of action than in ruder times they were permitted to enjoy. But now that those people of this part of Europe, who are profoundly sensible that a respectable female character more charms us than does that of man, by the manifestation of meekness, purity, and modesty, have surmounted those prejudices which determined them once, to hold women in a state of ignorance and constraint,—incompatible with their getting acquainted with the *good* that they ought to pursue, any more than with the *evil* that they ought to shun,—it is those sedate and orderly disposed people who will best know how to emancipate, thoroughly, the female mind, from any degrading thralldom to which it is still subjected, and, at the same time, to hold it firmly, in those sacred paths, in which virtue and nature's plan require it to move.

Frenchmen are so little inclined to perfect the system, first introduced by them, which allows women a much higher rank in society than the one wherein they were placed by the lordly despots that once ruled over them, that,—if I may judge of them from what they appeared to me,—they are now more prone to adopt harsh, tyrannical principles, respecting the mode in which it becomes men to treat women, than the well-informed male inhabitants of the British isles.

The cause of this singular fact, seemed to me to lie, in the confidence which the latter entertain respecting their ability to give to the mind of woman all the freedom and developement which could be conducive to its improvement, and at the same time retain over her, an ascendancy which should make her refrain from abusing the advantages accorded to her.

Frenchmen, from their eagerness to raise their own character to the height becoming freemen, look on women with great jealousy, perceiving them to have power to thwart them sadly in the execution of their noble designs. As they have not confidence in their abi-

lity to take an ascendancy over them which shall engage them to make of their power and influence, however great they may be, a use in harmony with the wants of a free and glorious nation, they conclude that the great weight which they have allowed them to acquire, in society, answered very well as long as men, crushed by a despotic government, had no other concern than to endeavour to bend their minds to trifles, and by doing so, render themselves happy; but that it is quite inconsistent with the manly cares which ought now to engross them, to suffer women to emerge from those shades of deep retirement in which they were formerly condemned ever to remain, by the wisest nations in the world.

### CHAPTER XXVIII.

THE FRENCH ARE INCLINED TO BELIEVE THAT THE OLD CANNOT BE ENTITLED TO RESPECT, ANY MORE THAN WOMEN, BECAUSE OF THEIR WEAKNESS AND INFIRMITIES.

The French are more prone to pride and presumption than any other people.

I ascribe their being peculiarly liable to this defect, partly to the circumstance of their mind not being sufficiently mel-  
lowed, by a sense of the respect which the weak may be worthy of inspiring, when they are meek, wise and benevolent.

From their being too much prompted by instinct, to consider men endowed with all the forces of mind and frame which suit, in the prime of life, the constitution of the manly sex, as the only beings worthy of a high respect, it seems to them that the point at which these favoured beings should view the world, is one which ought to teach them to have a lively recollection of their own superior dignity, and generously to support those of their fellow-creatures who may be in want of their assistance.

Though the greater number of the French do not rank among those fortunate beings to whom nature accords the power of becoming, in their eyes, deserving respect, yet, moved by *amour propre*, where they are in sufficiently fortunate circumstances to have courage to listen to its dictates, they view the world from precisely the same commanding eminence, on which it seems to them that young men, in the full pos-

session of all their appropriate faculties, are entitled to place themselves.

Sentiments of this nature commonly give to the French an air of being thoroughly pleased with themselves, and of entertaining, each of them in particular, a haughty, presumptuous sense of his own individual worth.

They have, also, the disadvantage of not only inducing the men to view, in their own minds, their female companions with a supercilious scorn, but also, of engaging the young of both sexes, to look on the old as objects of pity, and by no means, of reverence.

I do not, however, mean to insinuate, that the lot of old age is peculiarly rigorous in France. The situation of old women, in particular, is, perhaps, more agreeable there than in most countries; Frenchmen treat them with such indulgence, from considering that, as a civilized people, they ought to do so; and they are, besides, so attracted by Female conversation, even where the subject of it has no personal charms, that elderly women in France have, I think, no right to complain of being abandoned by friends, or neglected in society.

Elderly men, too, succeed very well in obtaining for themselves a due share of the comforts which kind friends and an agreeable society can bestow. Well aware that they must not expect to be respectfully attended to on account of their age, they do not venture to presume so on the patience of bystanders, as to weary them by fretful or arrogant caprices. They are, in general, amiable in society: as they are very attentive to please it, and that they usually render their conversation interesting and engaging, their company is commonly more sought after than that of younger men, who are often too elated with pride, to deign to study politeness, and the art of being agreeable.

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## CHAPTER XXIX.

### THE FRENCH IN THEIR PRIVATE RELATIONS WITH FOREIGN INDIVIDUALS.

In their relations with the persons with whom they connect themselves in private life, particularly with foreigners, the



French constantly manifest a steady self-satisfaction, which another's influence cannot modify nor affect.

In no country, perhaps, is a foreigner, who can shine by the exercise of any laudable talent, more sure of having justice done to his merit, than in France.

The French have such a quick tact to appreciate, justly, the abilities and characters of those whom they observe, and they so much feel that they do honour to themselves in patronizing a deserving stranger, that the foreigner is to the full as likely in France, as in any other country, to be duly countenanced. Nor need he fear that his advancement will be much retarded by envy: should he excite any, it will only be in the breast of competitors running the same career, and the injustice which they may strive to do him, will usually be nullified in its effects, by many disinterested members of society, who will encourage him with the more ardour from being moved to indignation, by the ungenerous spirit of hostility manifested against him by rivals.\*

But should the foreigner who, owing to the honourable sentiments that animate the French, finds himself amply encouraged by them, to make a suitable display of his talents, flatter himself, on that account, with being able to take such an influence over his companions of that nation, as shall produce some approximation of their character to his, he will soon find that he was under a great mistake in forming such an expectation.

The French, ready as they are to acknowledge another's merit, are the least inclined, of any people, to allow their sense of it to operate as a means of conveying practical instruction and improvement to themselves. You cannot determine them to introduce the slightest change into their usual train of actions, otherwise than by coolly convincing their reason; and even when you have done so, they not unfrequently, with pleasure discuss—from finding them an interesting matter of speculative debate—the principles to which you have ob-

\* It is not usually, I believe, the envy felt by competitors which blights, in its bud, a superior talent. It is rather a secret leaven of this malignant passion, working through a whole society, and prompting it to view with discouraging, supercilious scorn, a talent that is not commonly cultivated in it.

tained their assent, and then so entirely forget them in practice, as to return, without bestowing on them a further thought, to habits contrary to them. The sympathetic relation between persons having transactions together, and which induces the one to endeavour to make himself esteemed by the other, in proportion to the esteem that he bears to him, this sympathetic relation—to which, as I have already mentioned, the Italians, if I mistake not, are peculiarly sensible—seems to me to be, in a manner, unknown to the French.

For instance, a stranger, well recommended in Paris, can usually, without difficulty, avoid having any pecuniary dealings there, except with persons of strict integrity. In their hands he is, of course, perfectly safe. But he will greatly deceive himself, if he venture to place confidence in those of the French who are less scrupulous, fondly imagining that they will be moved by a sentiment of honour to deal fairly in pecuniary transactions with him, should he constantly prove himself guided in his management of them, by noble and inflexible principles of equity.\* The French, to whom he may thus hope to inspire similar ones, will do full justice to his sincerely honest intentions. They will not—as perhaps would be done by those Italians, who might feel that they ought to imitate his probity while they were too depraved to do so—try to persuade themselves that he is no better than they, and that he only affects rigid principles, the better to succeed in his wily purposes. They will avowedly consider him to be as honest at heart as he is in his professions, and they will, without shame or remorse, establish calculations on the degree of facility with which it may be probable, that his guileless disposition will render him liable to be duped by their fraudulent arts.†

\* I have heard an Irishman, who was long a trader in the West Indies, declare that he should like better to have mercantile transactions with the French, than with any other foreigners, on account of the honourable spirit in which they conducted them.

† The influence of a good example makes a very salutary impression on the French; for though it does little or nothing among them towards awakening shame in the breast of the knave, it is remarked with warm approbation by those who have never violated the laws of integrity, and it confirms them in their upright principles.

## CHAPTER XXX.

THE LITTLE INFLUENCE WHICH INDIVIDUALS CAN ACQUIRE OVER THE FRENCH CONTRASTED WITH THE DEFERENCE WHICH THEY PAY TO THE OPINIONS OF SOCIETY.

The French are rarely prone to entertain a sentiment of vindictive rancour: which amiable feature in their character I partly attribute to their unusual propensity to rest satisfied with themselves, and to disregard the opinion which others, considered individually, may form of them.

It seems to me natural that the Italians should be revengeful, and that they should bear a deadly hate to the person in whose eyes they believe themselves humiliated, considering how jealously they watch lest, where they grant esteem, they should only be repaid with contempt, and how susceptible they are of being deeply stung by the idea that the person despises them who has, they are aware, reason to do so.\*

But the French, pleased with themselves, are pleased with every one, from being slow to believe that they can be despised; and also, from not troubling themselves with reflections on the scorn which they may inspire, should they yield to the temptation to forward, by unworthy schemes, the success of their projects.

Yet have the French a very lively desire to be esteemed in the circles which they frequent, and to obtain, by any talent that they exercise, the celebrity and consideration that they think due to them. But they are not so liable, as others, to mourn the disappointment of their pretensions; such is their propensity to look on every occurrence in a favourable light, that they will usually persuade themselves into a belief of their fame being as brilliant, and as widely extended, as they think that it ought to be.

The disposition fondly to imagine that the world, as far as they have had an opportunity to become known to it, sanctions,

\* Italian women, of licentious morals, are, it is well known, considered commonly to pursue, with deadly animosity, the man to whom they had made advances which he had repelled.

by its opinion, the high one which they entertain of themselves, lays the French peculiarly open to adulation. I doubt if there be any people in Europe over whom it is so easy, for those who dexterously apply flattery, to acquire a great influence.

However, ingenious as most individuals among the French are, in dazzling themselves with illusions gratifying to their vanity, it sometimes happens that a Frenchman perceives that he has hung out pretensions which those whom he had hoped to see second them, treat with slight. When this humiliating fact becomes evident to him, he is too often quite unmannered by the poignancy of his anguish, which is such as to lead him to acts of desperation.

I believe that there is no other country, in which so many suicides, caused by a mortified *amour propre*, occur, as there does in France.\*

The cause of the apparent inconsistency in the character of the French, which springs from their treating, on the one hand, with great indifference, the opinion of the persons whom they may chance to offend in the execution of their projects, and on the other, from allowing themselves to be stung, even to madness, by slights received from those whose good opinion they had hoped to gain, appears to me to be, that while they covet, in a remarkable manner, the approbation of entire circles of their acquaintance, the individuals, composing these circles, have separately but little influence over them. Though they would suffer any misfortune sooner than forfeit the esteem of the society wherein they are accustomed to mingle, they are but little pained by any reproaches which individuals may cast on them, unless they believe their opinion to have great weight in forming that of society.

While they even treat, with little deference, the persons composing their own families, refusing to bend for them to the smallest restraint, they allow those who direct the opinion of society, to hold them in a kind of slavery; so scrupulously do

\* The French are deficient in the fortitude which teaches to bear, with composure, a severe affliction. They have usually no other means of sustaining themselves under its pressure, than to distract their attention from it, and if they cannot succeed in doing so, they abandon themselves to a criminal despair.

they conform to all its enactments, however trifling or teasing they may be. Indeed, I think that the rigid subjection in which the French are held by a despotic society, redoubles, owing to the re-action of their feelings, their ardent desire to taste at home unbounded liberty.

The French, however, often lavish, on individual merit, the highest marks of respect. But when they do, it will generally, I believe, be found that the person whom they thus distinguish, was lifted up, by degrees, to a high eminence in the public estimation, not by the patronising voice of a few sincere, warm admirers, but by the suffrages of multitudes of individuals, each of whom would have paid but little attention to his deserts, had he not perceived that the others, also, thought equally well of them, which discovery had kindled in his breast a flame of enthusiastic regard for him.

A public character, who seems to be the object of strong, universal affection, will probably then greatly deceive himself, if he imagine that the general regard which he inspires, attaches immediately to his person. In most of the French, it is only directed on the being to whom fortune, or his talents, have given a preponderating place in the social system. Should he lose it, by some fatal disgrace, he will probably find himself, even still more than he would elsewhere, abandoned by his friends.

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## CHAPTER XXXI.

THE FRENCH ARE MORE GUIDED BY SENTIMENTS OF  
KINDNESS AND COMPASSION THAN THEY ARE USU-  
ALLY SUPPOSED TO BE.

I have heard various persons of different countries say, that the French have little real benevolence, but that they are liked because their appearance prepossesses in their favour. The assertion that strangers are liable to be prepossessed in their favour is true, in a certain sense, but I do not think that it is in another and more important one. Strangers very commonly like to dwell at Paris, because they justly think that

the Parisians know, better than any other people, how to be continually happy, at small expense, merely by keeping up, in their mind, an agitation that causes it to forget its cares. But when they judge that the Parisians—or rather the French in general, for they make no distinction between those of the provinces and the Parisians, though I have been often assured that it is unfair to judge of the former by the latter—are an unfeeling, though they be an apparently amiable people, first appearances have given them an unfounded prejudice against them.

Though graver nations have some moral advantages over them, they do not consist in a heart more sensible to kind, compassionate emotions.

One proof of their assertion, alleged by the persons who accuse the French of being more selfish than the natives of the surrounding countries, is, that they are oftener withheld from doing good by the care which they take of their own interest. I believe it to be the case, but I do not, from this fact, conclude that the French are peculiarly ill-disposed to serving their neighbour. Self-love, with its attendant train of calculations and projects, more continually reigns over their thoughts in a lively, evident manner than is usual, I believe, in other nations; the consequence is, that their benevolent feelings are oftener engaged in an immediate struggle with it; and where they yield, the spectator more clearly perceives that they have been vanquished by self-love. In other countries, the benevolent feelings of men select the occasions in which they will act. Some objects interest them, others do not. In consequence, their disposition to predilection, stepping in between them and the cares of self-love, prevents their appearing vanquished in a direct struggle with them. When some unfortunate creature cannot, by his tale of woe, excite compassion in the person, who, nevertheless, flies to relieve another sufferer, instead of accusing him of unfeeling selfishness, he only laments his hard lot, in not being able to excite commiseration in a bosom which, where it feels it, is prompt to befriend with disinterested zeal. No doubt the disposition to choose some objects for an efficacious pity to succour and reject others, is greatly controlled, in the persons under its sway, by the in-

fluence of self-love, which determines them to receive, into favour, no greater a number of unfortunate beings, than what they can relieve, without unreasonably prejudicing their own interests: however, this disposition still suffices to throw into the back ground, the self-love of its possessor, and prevent his appearing too much absorbed in selfish cares.

The French have such lively sentiments of compassion for every being whom they see bowed down by affliction, that they cannot feel for the misery of one, more than for that of another. They would gladly relieve them all, but as that is impossible, they quickly get the habit of silencing many of those feelings, which urge them to try to assuage the sufferings of a neighbour; and they accustom themselves, openly to take counsel of their self-love, in order to determine the degree to which they may hearken to the dictates of compassion, without too much committing their own interests.

On all occasions, whether great or small, they let it appear, when they refuse to do a kind action, that their sole motive for not performing it, is, that it would cause them some personal inconvenience. For instance, if those marks of attention which strangers, on occasions that often occur, commonly in a civilized country show to each other, which women particularly, when travelling in a public carriage, expect to meet with from their fellow travellers,—if such marks of attention be refused you by men of other nations, you frequently are more impelled to pronounce them rude and ill-natured, than selfish; but if a Frenchman will not accord them to you,—which, to judge from my experience, very rarely indeed, occurs,—you perceive him, at once, to be wrapt up in the care of himself.

The fair way of judging if the French have, in their character, as much of the milk of human kindness as the different people surrounding them, is to observe whether, as far as they have power, they be as ready to serve their fellow-creatures; and it appears to me, that they do not, in that respect, rank beneath any nation. They do not, in general, give great largesses, for they have not the means; but they are liberal and hospitable to their relations and friends: nay, I have heard of many instances of their devoted attachment to

them. They are also eager to do good to strangers when they believe them worthy their compassion or esteem. I know that the quickness with which they yield to an invitation to take part in a charitable subscription, is, by some, attributed to ostentation; and yet what chiefly determines them,—as I have ample reason to think,—is the pleasure that they feel in seeing a practical channel marked out for their sentiments of universal benevolence, which otherwise, equally attracted on every side, would not know where to give the preference. That the French, disposed to compassionate all sufferers, are happy to follow the guidance of the persons who single out some objects as particularly deserving assistance, may be seen on various occasions, in which ostentation can have no part in their conduct. In other countries it frequently, I believe, happens, that when a person in distress has found, among his neighbours, one friend able and willing to assist him, the rest, supposing him not to be in want of them, reserve their charity for more forlorn objects. In France, in all parts of the kingdom,—as I have been well informed,—the surest way of exciting, in favour of a person in distressed circumstances, the sympathy of all his neighbours, is to perform yourself, for him, some act of kindness that may come to their knowledge. Immediately,—if they have, particularly, a good opinion of your discernment,—they conclude that he deserves to be distinguished among the crowd of unfortunate people, and they all hasten to be of some use to him, succouring him, however, in such an artless and often delicate manner, as renders evident that they do not seek to be praised for their bounty.

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## CHAPTER XXXII.

THE BRITISH MORE PROPER THAN THE FRENCH TO TAKE THE LEAD, IN DIFFUSING THROUGHOUT THE CIVILIZED WORLD, BY A FAIR EXAMPLE, A RESPECT FOR GOOD MORALS.

The French warmly deny that their morals are more corrupted than those of the British. This is a point which I



have had no opportunity to investigate. But leaving aside the discussion of it, I must own that, judging from the conversation of the French themselves, I have been led to conclude that they are not near so proper, as the British, originally to diffuse, by their example, throughout the civilized world, a respect for good morality in private life.

They only consider it under a relative point of view, believing their morals to be sufficiently good, if they can stand a comparison with those of the British, whereas the latter look to an absolute standard for the regulation of theirs, nor can they, without sighing over their depravity, see them greatly decline from it. Did they consider it to be sufficient to maintain them on a level with those of the French, both nations would soon come to a tacit agreement to spare each other's blushes, by casting themselves equally into all the disorders inviting to unruly passions.\*

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## CHAPTER XXXIII.

### RELIGION OF THE FRENCH.

The religiously disposed reader of this work, after the perusal of the above chapter, will, no doubt observe, that the little esteem for good morals in private life, which the French are too prone to display, ought to be entirely attributed to the disregard of religion, that they have imbibed from the Atheistical writings disseminated among them, by many a captivating and popular author.

\* During the great lapse of time in which the French regulated the morals of their own societies, without attending to the opinion of foreigners, it does not appear that either in fact or in their writings, they paid much respect to the laws of chastity. On the contrary, they laughed at them, believing that they imposed on timorous consciences foolish restraints, calculated to defraud mankind of their due portion of pleasure. At present they blame their ancient government, not, I believe, without some reason, for their morals having been so long depraved: however, I think that they are still greatly inclined to search for pleasure in the paths of vice; and that they would even boast of their hardihood in seeking it there, did they not fear that England, by setting a better example, might serve as a reproach to their country.

I certainly believe that those writings have done much towards depraving the character of the French, by teaching them to trample, with scorn, on the doctrines of our holy religion. However, I imagine that there is something in the mental organization of the people of France that has caused those pernicious works to obtain there a more fatal influence, than in other countries where they were perhaps, as widely diffused.

In countries where men are deeply captivated by the idea of the beauty and dignity which might invest the Female character, without its spreading beyond the bounds within which modesty, humility, and a mild sense entertained by woman of her weakness, ought to confine it; in those countries men anxiously cleave to the christian religion, believing that it offers to women very powerful inducements to labour at the improvement of their mind, in a manner that shall strictly adapt it to moving in its own sphere; and that it fills, in consequence, the office of an invaluable guardian, in securing the peace and felicity of domestic life. However, then, vain mockers of the christian faith may silence their reason by specious arguments, and charm their imagination by bold, glowing novelties, their heart still clings to this salutary faith, as to the sheet anchor on which their hopes of enjoying sweet peace and comfort here below must finally rest.

But the French, in whom a sense of woman's peculiar, yet noble destination, is comparatively weak, are not withheld by a love of domestic order, from canvassing the daring propositions levelled against the christian religion; they are, more especially, readily tempted to yield assent to them, from finding them to hold out encouragement to that presumptuous, haughty confidence in their native forces, which they are remarkably inclined to indulge.

However, though the men,—such as the natives of these British isles,—whose hearts are deeply penetrated with a love of domestic order, are right in the belief that the christian faith can alone strongly consolidate it, and that its power to produce this unspeakably precious effect, contributes to characterize it as a beneficent religion, yet do they commit a great error, when they make its tendency to promote the good of this world, their predominant motive for adhering to it:

where such is our chief inducement, we are too apt to leave our own heart unpurified by its heavenly influence, arrogantly to preach to others, and, in order to guide them by our good example, to take care artfully to cover our vices with a hypocritical veil.

That an affection for religion is too often rendered thus impure and dreggy, in the British islands, by a propensity to value it as an engine efficacious for the support of good morality, appears to me to be evident; and, if we abstract from the religious sentiments of their natives all those which are thus sullied and disfigured, perhaps it will be found that the French are not exceeded by the British, so much as is generally thought, in a disposition to cultivate pure and genuine sentiments of piety. I have certainly had the satisfaction of being acquainted with some persons among them, who seemed to me to yield to no one in the exercise of an assiduous attention to remember, with love and veneration, the commands of a crucified Saviour, and to implore his aid that they, too, might become meek and lowly of heart. Never do I think that I have seen examples of more unaffected, unassuming piety, nor of a more sincere love of God and of the whole human race, than what I have witnessed in them.

I must avow, however, that the piety of the French, as far as I observed it, was to such a degree, I think, erroneous, as to dispose the mind, which it filled, to take too narrow a view of its duties relatively to this life. Like the first apostles, the pious person, however differently situated, conceived it to be incumbent on him to turn his thoughts entirely away from the consideration of the plan of social and political government, established for the temporal good of the nation. Confining himself to the study of his private duties, he merely directed his attention to the affairs of the executive government, for the sake of yielding an implicit submission to its laws, whatever they might be; so that, if all the French were equally pious, on the same principles, their chief would find no difficulty, were he so minded, in leading the nation back to those days when, clothed in despotic power, and arrogating divinely delegated authority, he could trample, with impunity, on the people's rights. In fact, if most of the enlightened French indignantly scorned the

yoke of the christian religion, it was, because too many designing and ambitious preachers of its doctrines endeavoured to make of it an engine, for bending their minds to principles of slavish submission. Such an unfortunate association between the pure precepts of religion, and principles tending to destroy the virtue, dignity and happiness of the human race, made most of the French of cultivated minds, resolutely stifle within them, all those feelings, which would fain have conjured them to fly from the control of tyrannical passions to our blessed Redeemer, as to the only master whose yoke is easy, and whose burden light.

Were this cruel strife, instituted in France between the christian religion and that hardly earned constitutional liberty which the French so jealously and justly love, once fairly over; did the teachers of that pure religion avow to their flocks that it leaves, principally, to the lights of nature and experience to discover to man the duties which he ought to perform, and that what it chiefly aims at, is, to fashion his spirit, so that his motives in fulfilling them shall be worthy an heir of immortal glory; I believe that it would soon be found that tender, religious sentiments in the French, like buds on the yet leafless trees, are ready to open into a fully developed christian faith, once a congenial climate shall invite them to expand, and to acquire consistence.

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## CHAPTER XXXIV.

### SUGGESTIONS CONCERNING THE NECESSITY AND THE MODE OF TEACHING THE FRENCH DEEPLY TO RESPECT OLD AGE AND THE FEMALE SEX.

The French, as a nation, will ever fall far short of the degree of perfection which, I believe, nature designs them at last to attain, as long as effectual pains are not taken, not merely to convince their understanding of the very important part which women and aged persons are called on to fill, in the true system of social order; but also to impress, in a lively manner, on their heart and imagination, the idea, that these

two classes of weakly human beings, are entitled to be viewed—in different manners certainly—with a profound and tender respect, by men in the full vigour of their faculties.

Till then, though their intellect may relish social order, and take care to diffuse the appearance of it over the surface of society, yet the love of it will not reign in their hearts, nor fit them for being good private characters on such a just and liberal scale, that the same views which regulate their conduct in domestic life, shall habituate them to feel as becomes steady and rational patriots.

Till the old and the female sex thus obtain from them a due share of reverence, their patriotism will, I believe, be liable to act as a wild, unsteady fire, burning so capriciously as frequently to lead them wrong, rather than as a sure light, pointing out to them, with a clear ray, the path which attention to the public weal may prescribe to them.

However, it is not by fear or necessity that that genuine love of a fine, social order, which accompanies a deep felt respect for old age and the female sex, can be instilled into the heart of the French.

Could such a respect for old age be taught to the young by forcing them to pay implicit submission to their parents, those among the French who wish to see the social system—which the revolution has so much demolished—rebuilt on a durable basis, would have thoroughly correct notions concerning the best method of restoring it; for they seemed to me, in general, to have adopted the principle that parents ought to be invested with despotic authority.

To teach women, too, to confine themselves to that sphere in which they can best merit respect, the persons to whom I allude were anxious to oblige a wife to reverence her husband, by putting her entirely in his power. But, I confess, that I thought that such arbitrary measures, where they would not be seconded by the sentiments of the nation, could only have proved sources of domestic tyranny and rebellion, as well as of grievous heart burnings.

Unnumbered stratagems and fraudulent arts would have been practised, frequently with success, to elude their effects, and where they were found insufficient, still darker means

would often, perhaps, have been employed for the same purpose, so much would these ill-advised measures have operated in a sense contrary to the one in which the framers of them would have proposed that they should act, by making the most deadly strife disfigure those domestic scenes, which they had hoped to render the abodes of peace and concord.

'Tis in the hearts of the French that a genuine love of domestic order is to be implanted, and it is in vain to expect that they can be compelled to regulate their conduct by its precepts, while their hearts are estranged from it.

However, when the true method is followed,—as will, according to my conjectures, be at last the case,—of engaging them to attach themselves truly to a good domestic system of morals, which method requires them sincerely to respect both the aged and the female sex, care must be taken to prevent their overstepping, by an exaggerated veneration and tenderness for them, the bounds of nature. The French are always inclined to annul the good effects of any of their fine, orderly sentiments, by overstraining them, and they even already commit this error, in regard to the subject under consideration.

Having a confused notion that women ought to be respected, and be taught to respect themselves in their proper sphere, they make them constantly, as mothers, the subject of their eulogiums; nor do they content themselves with saying,—what no sensible nor rational mind could surely deny,—that the mother who fulfils her maternal duties, has unspeakable claims on the love and veneration of her children. They constantly put the two parents in comparison with each other, and they lay down the principle, which is now, I believe, generally received in France, that children are more bound to love and honour their mother, than their father.

I need not, I imagine, try to convince the reader that such a distinction tends to robbing the rank of father of a family of the consideration due to it; and that it must, therefore, eventually have very pernicious effects, by habituating men to view with less interest, scenes of domestic happiness, the full enjoyment of which, as the centre of their felicity, is reserved alone for women. He will readily himself perceive, no doubt,

that the inducements which ought to determine men to sacrifice most of the pleasures of youth, in order to perform severe parental duties, are unduly and injuriously lessened, when they are taught to think that, after having done their best to merit the love and veneration of their children, they are not entitled fully to be the objects of their tender, filial sentiments.

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### CHAPTER XXXV.

ALL THE WESTERN EUROPEANS SHOULD ENDEAVOUR TO SUBMIT THEIR MORAL CONDUCT MORE TO THE INFLUENCE OF AN EXALTED IMAGINATION. THE FRENCH, IN PARTICULAR, SHOULD APPLY TO STRENGTHENING WITHIN THEM THIS FACULTY.

I have already avowed it to be my opinion, that the western Europeans, in general, should, in regard to what concerns their moral conduct, seek to invigorate their imagination, so that it may be strongly warmed to the pursuit of virtue by a deep sense of her worth; and I have mentioned that they should only use their reason, with great moderation, to sanction their imagination in this noble pursuit, and to caution it against error.

But I believe that the principle that imagination ought to be strengthened and well directed in the western Europeans, for the sake of attaching them ardently to virtue, and that this faculty of their minds ought to be left freer than it is by their reason, is particularly applicable to the French. In them especially, imagination seems to me to be greatly weakened by the habit, which they have, of exercising, on all occasions, their reasoning faculty. This faculty, by the subtlety of its deductions, also by its ingenuity in establishing comparisons and distinctions, renders them remarkable for their quick, ready wit, which often is seen, in their conversation, to usurp a place that ought properly to be filled by a sincere, genuine sentiment.

Most of them, however, are persuaded that they abound in imagination.

As this motor of the mind has in them a restless vivacity, more restless, perhaps, than it would have, were it allowed greater freedom, and as they feel a proud consciousness of possessing a large share of mental force which many of them burn to exert, it appears to them that they must, to an uncommon degree, be impelled by an ardent imagination. They accordingly neglect this faculty, and apply themselves so assiduously to the cultivation of the powers of their understanding, that,—as I have heard different French students declare,—a youth in France who, by study, has acquired all the knowledge of which he must be master, ere he can be received a member of any learned profession, must, for a long course of years, have closely bent his mind to such severe, arid labours, as cannot fail of totally drying up in him the elementary feelings productive of a fine taste, and of withering his imagination.

Whenever the French are aware of the necessity of seeking to develop their imagination in its utmost exuberance and beauty, they will find it eligible to rear their children,—where the parents can do it conveniently,—very much among rural scenes. Nor will they content themselves with merely carrying them to the country, from time to time, after their arrival at an age, when their imagination may have acquired sufficient development to teach them to expatiate, with rapture, on its charms.

Beauties that only strike the imagination, will be obnoxious to making on the mind a transient, though violent impression.

In order to keep this faculty in French children, when they admire fine country scenes, in proper subordination to a genuine sentiment of delight in them, it will be advisable to accustom them to taking pleasure in rambling through them from that early age, at which their imagination cannot be apparently in much activity, though their existence, while they develop their physical forces, and breathe a pure country air, be extremely joyous. When they are thus made happy in rural delights, from the earliest date to which, as they become advanced in life, their memory can extend, their imagination, in painting to them the charms of the country, will do so in obedience to the dictates of their heart, which, with a



profound sensibility, will never fail to gaze, delighted, on the images stirred up in their memory, of those scenes wherein it first became acquainted with pure and innocent joys.\*

The French cannot better prepare the feelings and imagination of their children, for contemplating, with sublime enthusiasm, the image of that state of national virtue and happiness which they should strive to realize, than by training them early to taste, with exquisite sensibility, the pure pleasures that may crown a country life. Those who dwell continually, amidst peaceful, rural scenes, do not, it is true, find near so much occasion, as the inhabitants of a great city, to make various observations on mankind, and to sharpen their sagacity in dealing with them.

Many insolent, contracted prejudices too, which a man accustomed, in town, to converse with multitudes of his fellow-creatures, would scorn to entertain, grow and gather insurmountable strength, in the bosom of him who remains long immersed in the shades of retirement.

But let due care be applied to rectifying and liberalizing the sentiments of the child reared in the country, and it will be found much easier to imbue his mind with sublime conceptions relatively to his destination on earth, than it would be, were he the constant inhabitant of a large city. The artificial scenes and the frivolous pursuits which occupy so much of a child's attention in a crowded city, give no suitable nourishment to his imagination, and accustom him to greivelling cares: whereas cheerful exercise, amidst smiling, rural landscapes, tend to render both his feelings and imagination calm and vigorous: it surrounds them with an indefinite glow of grandeur and sublimity; which prepares them to attach themselves wantonly to the noblest objects that a virtuous system of social order can hold out to their contemplation, whenever they are taught to discern them.

\* I have already remarked that imagination, to make on us durable and steady impressions, should appear awakened by feelings flowing from our hearts, rather than exhibit herself as the forward leader originally promoting in us the feelings in connexion with her. I shall now add, that where, in her first manifestation, she appears connected with no other feelings but those to which her own movements give rise, she is not only capricious, but incapable of lofty, majestic flights.

It is of peculiar importance, that the French should early acquire a love of virtue, and have all their faculties directed towards the acquisition of it, because in them the force of early habit is little counterpoised by an anxious sense of the existence, in nature's views, of some absolute point of moral perfection. People who are taught by their restless feelings and reflections, that there is such a point which they should strive to attain, are susceptible of being greatly improved, even after they arrive at maturity, in consequence of the adoption of new customs, from listening to enlightened principles and observing good examples.

Though the French are fond of novelty, yet there appears to be little of a deeper feeling in their mind, of a nature to counteract the power of their first habits. Their understanding may approve of a scheme suggested to it for the improvement of their morals and customs, but the thought of it takes little hold on their heart, and does not prevent their going contentedly on in the track which they had been originally taught to follow.

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## CHAPTER XXXVI.

RECURRENCE TO MY SENTIMENTS CONCERNING THE PREDOMINANT SENSIBILITY IN THE SCOTCH, TO THEIR RELATIONS TO UNIVERSAL NATURE. ILLUSTRATIONS OF THE MEANING OF THEM BY A COMPARISON OF THE SCOTCH AND FRENCH STYLES OF DANCING.

I have mentioned that the Scotch have a more lively sensibility to their relations with universal nature, than to their relations with society.

This assertion must be only understood in a very qualified sense, for it does not mean to imply that they are not sensible to very deep social affections,—no people are more so—nor that they do not, like mankind in general, keep their thoughts usually engaged on the affairs which result from the clash of human passions, and the organization of the social system.

All I mean to affirm by it is, that the Scotch are more constituted than the natives of any other country which I have seen, with animal spirits inclined to give to their imagination the same kind of impulsion that that faculty usually receives from joyous exercise in the country. The better to explain my meaning, I shall add, that though the inhabitants of Edinburgh, were, when I saw them, far from having the healthful animated look, which distinguishes the persons who lead an active, country life; yet did it appear to me, that the expression of their eyes, though often dull and languid, denoted a turn of mind, which, were it fully indulged, would quickly cause its owner's countenance to sparkle with all the signs of health and gaiety, which spring from a habit of robust, country amusements. (a)

The traveller among the French and the Scotch, may easily find an opportunity to remark the signs of a predominance, in the former, of a passion for society, and in the latter, for breathing the free air of the country.

The prevailing passion characterizes in each people, their manner of dancing.

Both have a remarkable taste for this art, but when the Scotch do not imitate the French, their manner of exercising it, is entirely different from theirs. It is extremely animated—as resulting from an exalted imagination,—and so light, that it seems as if the dancers could with ease, raise themselves high in the air, though it certainly must require an exertion, demanding extraordinary strength.

The Scotch do not, in dancing, seem to incline towards their partner and the society, as the French do, in whom the reigning wish is, to be full of attention to their company, and to regulate so carefully all their manners, that they shall be in perfect harmony with those of the persons around them.

Scotch dancers, have both an enthusiastic and steady look. They seem as if they had fixed their eyes on some point high above them, to which they would gladly attain. Among the Scotch, the passion to mingle with universal nature, when it is ardently roused, has constantly, as I believe, the appearance of tracing out to them, one fixed lofty direction.

However, the Scotch mode of dancing, appears to very little

advantage in a modern ball-room, where it is obliged to submit tamely to all the rules imposed by fashions no wise adapted to it. To behold it executed in perfection, it would be necessary to see it exercised in the open air, amidst mountain scenery; when it might become animated in full liberty. The native good taste of the Scotch, would prevent its betraying them into any excesses.\*

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#### NOTE TO THE THIRTY-SIXTH CHAPTER.

(See page 88.)

(a) The expression testifying a strong passion for country enjoyments, in the midst of a sedentary city life, which distinguished the eyes of the natives of Edinburgh, was one of the singularities of their countenance, which first surprised me.

The readers, will not, I believe, be at any loss to understand what was the kind of expression, whose language I thus interpreted, should he closely compare together, the eyes of some Scotch and Italian individuals, taking care to choose them of the same colour. The principal national difference of expression between them, he will then probably recognise to proceed from minds imbued, in the former, with the love of the pleasures of a country life, and in the latter, of a social one. The eyes of the Scotch will denote good-nature, frankness, and a bold joyous confidence in themselves. Those of the Italians, will be full of soft, melting attractions, and tenderly invite to social intercourse, the persons with whom they exchange glances.

\* I have never had an opportunity to see joyous Scotch mountaineers, amusing themselves, untutored and unconstrained. But, having often heard very detailed and lively descriptions of their feasts, by comparing those descriptions with the transient emancipations from the bands of fashion, which I have frequently seen of the Scotch character, I can form to myself a clear idea of what it would be, were it allowed to follow freely the simple laws prescribed to it by the order of nature.

## CHAPTER XXXVII.

THE EXPRESSION OF ASPIRATIONS TOWARDS INFINITY, SHOWS ITSELF IN A CONTRARY MANNER IN THE FRENCH, AND THE SCOTCH COUNTENANCE.

The countenance of the French, and that of the Scotch agree, as I have already remarked, in announcing, that all the ideas of both people flow in a clear, precise, orderly manner.

They denote, however, that an aspiration towards infinity, mounts in them, and affects their feelings differently.

In the French, this aspiration seems to stir like a vague impulsion, acting in such a wild irregular manner, on their various mental feelings, that it would throw them into confusion, were it not that a vigilant overruling intellect arrests them, and forces them to take a methodical form.

In the Scotch, this aspiration does not seem to interfere with their mental feelings, in their first rise. They are allowed by it to follow their course in an orderly train. It is only when the world or imagination can no longer present them with positive ideas to direct their march, that this aspiration surrounds them with a vague atmosphere, in which they ultimately lose themselves.

The moral feelings of the French, after they are fully formed in a wild and vague manner, seem to go through a process which shapes them to an orderly figure.

The moral feelings of the Scotch, after they have risen in an orderly form, seem to take an expansion that renders them vague and indefinite.

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CHAPTER XXXVIII.

SOME CONTRASTS AND PARALLELS BETWEEN THE SCOTCH AND FRENCH.

The difference and the resemblance that subsists between the countenance of the Scotch and that of the French, appears

to be accompanied with an analogous difference and resemblance in their character.

They resemble each other, I think, in this, that both people, compared with the Irish, are chargeable with the defect of disregarding, more than they, whether the means which they may employ, to arrive at a particular end be justifiable, provided the end appear to them glorious.

The ends however, which appear so to the French, are more numerous, and have their value more stamped on them by the emulations which spring up in a brilliant and polished society, than those that tempt the Scotch to quit the paths of integrity.

The apparently glorious ends that thus seduce the latter, are such as have charms for a contemplative, thoughtful mind, anxious to promote the palpable good, of its family and country, or, conscious of its force, to distinguish itself by some adventurous undertaking.\*

The French also resemble the Scotch, in being, I think, too much inclined to keep conversation alive, by witty, ingenious sentences and reasonings. However this defect is, to my mind, less displeasing in them than in the Scotch.

The former produce too much their wit and reason, because they are prone to fashion in an artificial manner, the various sentiments which in the course of conversation rise in their breast. But these sentiments, notwithstanding the constraint which they are under, still flow in abundance, and have power to enliven conversation by natural effusions.

When the Scotch have too much recourse to witty remarks and subtle discussions, they appear to do so from a want of a sufficient number of sentiments relatively to the topic of their discourse, and their conversation is liable to become dry and too pretending.

\* I do not know whether the Scotch are liable to feel, as I believe, that the French sometimes do, the noble ambition to toil severely for the promotion of a good end, not from the hope of reaping any reward, either of honour or emolument, but simply from an ardent desire, laudably to mark their passage through this world, by contributing to promote its prosperity.

## CHAPTER XXXIX.

THE SCOTCH AND THE FRENCH HAVE A GREAT  
MUTUAL ATTRACTION.

The distinction which subsists between the natural character of the Scotch and that of the French, is so harmoniously wrought, that the two people have great mutual attractions, from finding that each has some peculiar mental advantages which are originally denied to the other, though it is able to acquire them when a correspondent taste is called forth in it, and though it takes pleasure in identifying them with its own character.

The Scotch, as soon as they mix much in the world, begin to be sensible of many of their social feelings, having lain dormant and unexercised in their own country, in consequence of others having been called impetuously and continually forth. 'Tis because it teaches them to fill up this void in their breast that they delight in the society of the French, the abundance of whose social feelings, regulated as they are by a refined taste, quickly excite in the Scotch sympathetic emotions.

Once the sociable powers of the Scotch are thus put by the French sufficiently in action, they display themselves in so admirable a manner as to be entitled to hold out, in their turn, a model worthy of imitation to their French companions: whose conversation theirs resembles, by its animation and interesting variety, at the same time that it excels it in the graces resulting from artless *naïveté*. (a)

## NOTE TO THE THIRTY-NINTH CHAPTER.

(See page 92.)

(a) I have heard of several Scotch persons who, after having past some years in France, could scarcely, as the French avowed, be distinguished from the most polished and agreeable natives of that country.

Scotch women in particular who have lived long in France, are sometimes admired, for their grace and elegance, by all persons of approved good taste, who behold them, whatever be their country.

But what has convinced me still more of the existence of those secret sympathies which make the Scotch like, in many respects, to take the French for models, is, that I have known several of the former, who, immediately on their arrival in France, could repeat, by heart, long passages from some of the celebrated French poets, with an expression which demonstrated that they thoroughly appreciated their beauties. Getting by heart, in a foreign language, is allowed, by those who have essayed it, to require a great effort of memory, and where it is done without difficulty, it may in general be considered as a proof of the language in question being so congenial to our heart, that it is disposed to adopt it as its native one. In fact, I have heard many Scotch persons who had learned French, declare, that they could easily teach their thoughts to flow in it as freely as in English.

I do not, however, mean to infer, from my remarks on the sympathies existing between the Scotch and French, that they are formed to blend harmoniously together, under one system of government. The Scotch have already sufficiently proved their aversion to looking on the French as fellow subjects. And even if experience had not decided, that they cannot relish a familiar mixture with them, I should conclude, from my observations on the two people, that the haughty feeling of self-respect which animates the Scotch, would make them scorn to let their country sink into the place of a distant province of a nation, whose members might be tempted to give such a pre-eminence to trifling social talents, as to despise the Scotch, notwithstanding their many noble qualities, for being deficient in them.

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## CHAPTER XL.

THE TRAITS OF EXPRESSION REMARKABLE IN THE  
ASPECT OF THE SCOTCH ARE SHARED THOUGH IM-  
PERFECTLY BY THE IRISH.

After I had had an opportunity to compare the Scotch and Irish with the natives of more distant countries, I perceived that all those traits of expression, in the aspect of the Scotch, which I had remarked for being, in reference to the Irish, peculiar to them, were really shared by my countrymen, though in a less degree. In the Scotch they seem to denote the fund of the character.

In the Irish they only mark a superficial portion of it.

Thus the character of the Scotch appeared to me to be a mountain one, and peculiarly formed to take delight in those



feelings which prompt the mind to expand through universal nature.

That of the Irish seemed to me to be, in the main, a social one, and yet, to be somewhat cast in a similar mould with the character of the Scotch. It, too, appeared, though capriciously and inconstantly, liable to be smitten with a love of adventure, of a mountain life, and of an imaginary diffusion through universal nature.

These two attractions of the Irish towards society and a wild mountain life, did not seem to me to act together in harmonious concert. Each operated as a principal cause affecting their movements, and their clash rendered the Irish unfit to employ themselves steadily in giving to society its highest polish, though their strongest propensities led them to delight in unfolding its various charms.

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## CHAPTER XLI.

SOME TRAITS OF PHYSIOGNOMY PECULIAR TO THE SCOTCH AND IRISH, THOUGH THEY BE MORE STRONGLY CHARACTERISTIC IN THE FORMER, ARE MORE STRIKING IN THE LATTER.

Some of the distinctions observable in the countenance of both the Scotch and the Irish, though they be more strongly characterized in the former, usually appear to beholders more remarkable in the latter.

The reason is, that the fund of social expression which animates the countenance of the Irish, flings, as I may say, the Scotch portion of its expression abroad on the spectators, so that its various phases do not readily escape them.

For instance, I have mentioned how much I was surprised on observing some of the Scotch appear for a moment to feel the sudden influence of an affection, that caused their vital spark to die away like an expiring flame. Yet, I believe that this singular appearance has escaped the attention of most observers of them, while the Irish, who, from a somewhat analogous affection, feel sometimes a sudden inclination tenderly to languish

and dissolve into the surrounding atmosphere, are seldom overcome by such a sensation in society, without instant notice being taken of their languishing air.

In the Scotch, that beautiful, pure lustre which commonly animates their eyes, is frequently so brilliant and unclouded as to call to one's mind, a diamond of the finest water. Yet it usually shines coldly and little noticed, for it is not sufficiently vivified with social feelings to spread warmth and delight, through the heart of the beholders. (*a*)

In the eyes of Irish persons, I have known a fine Scotch lustre to excite great admiration, not only in their countrymen, but in strangers. Thus I have seen different Irish girls, who had little pretensions to any beauty, except what they borrowed from eyes of this description, and who were yet considered by persons of different countries to have, when they were animated, a truly celestial countenance. The joy which filled their heart, and gave brilliancy to their eyes, seemed to be as pure and exalted, as though it were angels who entertained it; yet the fair mortals whose aspect it adorned, let all the beams of their eyes fall on the society present, in a manner that signified their confidence, in its disposition to partake their enjoyments, and which showed that a companionable wish to please it, was what raised their spirits so high. Among the persons who composed the society, there was scarcely ever one who could resist this soft invitation to share blameless, social pleasures, and who did not environ the fair individuals who gave it, to catch a portion of the pure delight which they seemed proper to diffuse around them. (*b*)

The eyes of the Irish, have not in general the irresistible attractions which strangers so often find in the warm glances of the natives of the south of Europe: yet there are points of beauty, by which they are distinguished. They are particularly adapted in young girls, to charm the spectator by the purity and modesty of their expression, which lovely expression captivates him the more, because experience teaches him to believe, that it is rarely deceitful.

In fact, the climate of Ireland, usually modifies the character of women, in a manner analogous to its effects on their aspect. It hinders the passions, which it forbids to dart a stream of

seductive fire from their eyes, from rising vehemently in their breast.

Irish women, instead of looking, at first sight, like persons whose passions precipitated them, by the aid of their imagination, into the inmost recesses of another's mind, often seem, on the contrary, to stand aloof from their fellow-creatures, and to be concentrated in themselves, from not having the power to see another otherwise, than simply as an object placed before their material organs of vision.

However, when you have had an opportunity to compare them with Scotchwomen, you soon perceive that their imagination, more puts them in relation with what passes in the mind of the persons of their company, than does that of the fair north Britons.

A young Scotch girl, however bashful she may be, does not, I believe, much look downward. There is nothing in her mind which warns her to avoid looking at the person to whom she is speaking, or to dread his glance; and she fixes her eyes upon him, merely to let him know, that she is addressing him. She expects him indeed to take a sympathetic interest in her conversation, and this expectation frequently gives her a softly pleading, confiding look. However, as it is usually subordinate to the attention which she pays to the matter of the discourse, it does not alarm her, nor make her feel as if she were putting her mind too much in contact with that of her interlocutor.

The expression streaming from her eyes is perhaps too coldly chaste to be considered by most men sufficiently interesting, but it is certainly frequently very lovely, by appearing to be the artless indication of a sincere, guileless disposition.

The Irish girl, equally diffident, has a far more uncertain, irresolute look. She sometimes seems as if she did not know what to do with her eyes; so much is she embarrassed by the consciousness of her thoughts being immediately directed on the mind of the person whom she observes, and by the belief that his glance can penetrate into hers. Often does she look down to prove to you that she is not minding you, and to hide from you eyes that might expose too much to your view the soul that

animates them. Often, too, does she raise them on you for an instant, to try, by a rapid glance, to scrutinize your thoughts.

These expressive fugitive looks generally, I believe, please spectators, at least Irish ones. They announce, indeed, that something is passing in her heart which alarms her, but it is easy to perceive that it is not any thing injurious to its purity.

Did not the Irish know, that her embarrassment proceeds merely from an imagination which represents to her the mind of others as too closely in relation with hers, it would not have so much charms for them.

The expression of an exalted imagination, is also more striking in the Irish than in the Scotch. In the latter, in whom this faculty, in the highest of its flights which regard practical life, is acted on by a steady sentiment of their forces, its exaltation chiefly appears in a haughty yet calm air of dignity.

In the Irish, it seems more hurried away,—without any reference to the forces of the individual whom it inspires,—by the perception of a vague glow of grandeur and sublimity. It appears to rouse the Irishman, to make continual efforts to mount into the brilliant regions, of which, he gets a confused glimpse.

In all their expressions,—when they are conversing seriously,—in the tone of their voice, in their very gait, if they be walking, several Irishmen,—particularly, I believe, those of the south of Ireland,—let it appear that they are agitated by some great sentiment, which they are vainly labouring to explain. Their imagination seems to lift their soul on high, and to let it fall alternately in a manner that gives them, I think, a fanatic appearance. (c) When their imagination is thus exalted, they look as if they were exploring the vague space above them, to find arguments or sentiments, the lofty majesty of which, must strike their hearers with conviction.

The abstracted look which I have generally observed in Scotch infants, is also, I think, more likely to strike the beholder's attention in those of the Irish children, whom it may also distinguish, and yet it is not in them marked so decidedly.

The look of Scotch infants, seems in some measure to lose itself in the air. It denotes—comparatively with that of other children—that they love their parents and the members of

their family, as figures that they are constantly accustomed to see, occupying the scene surrounding them, more than as persons who have awakened in them social sympathies. They are usually very bashful; no art that a stranger can make use of, can for the most part excite them to approach him sociably, before they have got accustomed to his sight.

When an Irish child, thus seems to place himself in relation with the general scene around him, more than with any of his fellow-creatures, his look does not so much imply a disposition to attach himself to the individuals who usually fill that scene, as though they were an essential part of it. The nature of his feelings towards them, is rather more determined than in the Scotch child, by their treatment of him: where he loves them, 'tis, comparatively speaking, from social motives: and he has more usually a lively hostile feeling towards the persons from whom he flies.

The great attraction which the inanimate scenes around him appear to have for him, becomes remarkable, because his passion for them, seems to contend with his social spirit for the pre-eminence.

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#### NOTES TO THE FORTY-FIRST CHAPTER.

(See page 96.)

Some Parisians once showed me a picture of Saint Cecilia, and asked me if I did not think it like a certain young Scotch lady of my acquaintance. I immediately perceived where the resemblance lay. It consisted in a look—much stronger indeed in the picture, than in the living person,—which denoted that imagination, highly raised, kept the attention fixed on some object, only visible to itself, and hindered the eyes, though open, from the roughly beholding surrounding objects.

The lovely, though half abstracted expression, which I commonly observed in the eyes of Scotch women, pleased me in some respects so much, that I imagined that a painter of mythological subjects, might easily find in Scotland, models of some of his female divinities. However, upon endeavouring to decide which of the heathen goddesses, handsome Scotch women could in general best represent, I found some difficulty in settling this point to my satisfaction. The only result of my deliberations on the subject was, my coming to the conclusion, that admirable Helen, could be found without

difficultly among the Scotch highland lasses. Their fresh complexions and their joyous look, denoting spirits highly roused by the pure air of the country, seemed to me perfectly in character with the goddess of youth.

(See page 95.)

(b) I doubt much whether the Italians, who possess so many models of classical female beauty, would greatly admire those attractions which are sometimes spread over the countenance of Irishwomen, by the peculiar play of their imagination. But, irregular as they are, the French, in some instances which I have had opportunity to remark, seemed just as sensible to them as the Irish. There is something so uncertain and fugitive in the expression whence those attractions proceed, that it keeps up in the beholder's mind, a kind of vague sentiment of wonder, which, perhaps, occasions it sometimes to make a deeper impression on him than could those more regular beauties, that are produced and can be judged of, according to exact principles.

The irregular manner in which an Irish girl's imagination floats around her sentiments and ideas, produces, sometimes, when she is animated in society, an effect on the expression of her eyes, analogous to that which results from a mixture of light and shade on the surface of a clear stream; when the foliage of the trees, crowning its banks, is penetrated by the rays of the sun and agitated by a soft breeze. The light and shade follow each other continually, in an unsettled, yet sweetly pleasing manner. 'Tis thus in the eyes of the fair ones whom I am describing, the light of the mind seems often to wander vaguely and indeterminately, yet does it perhaps, produce a more interesting effect than it would did it shine more steadily.

(See page 97.)

(c) The country of the Irishman, distinguished by such an appearance, can easily be recognised in, I believe, all parts of the world, by the person to whom the air of the Irishman is familiar.

When I was in Scotland, from the isolated state in which British society had long been in, relatively to that of the continent, the peculiarities of the British character were, I think, more strikingly impressed in the manners of women in a general condition in these islands, than it is usual for them to be, when we have a great intercourse with foreigners. At that time, I saw several English, Scotch and Irish women, who all appeared to me as if they viewed the world through the medium of an imagination too much raised, to represent to them real life under its true aspect. However, I could trace some distinctive shades in the way in which their imagination was affected. The English women looked particularly as if they thought themselves the heroines of novels, and that all events concerning them were to be a tissue of surprising and interesting adventures.

The Scotch women appeared as if an exquisite delight in the charms of poetry, had communicated to their motions and gestures something aerial and sylph-like. You would have said that their imagination had habituated them to live in a purer, finer world than the one which we inhabit. The Irish-women looked as if they had been accustomed to take part in dramatic representations.

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## CHAPTER XLII.

VARIOUS POINTS IN WHICH THE MIND OF THE SCOTCH AND THAT OF THE IRISH APPEAR TO HAVE INVERSE PROPORTIONS TO EACH OTHER.

§ 1.—The elements composing the minds of the Scotch and Irish, seem, under some points of view, to be combined in an inverse proportion to each other.

In regard to a Scotch child's moral education, the most essential point appears to be gently to teach his mind to expand, so that all the moral feelings whose growth ought to be encouraged, may have room fully to develope themselves in it. Where it is fully enriched with liberal and generous feelings, they are so much inclined to range themselves in an orderly, efficient form, that very little attention, on the part of the tutor, suffices to make a just harmony prevail among them.

In respect to Irish children, what is principally required of the tutor is, to teach them to establish throughout their minds the reign of virtue and good order. Very little attention, on his part, is needful to prevent the moral portion of it from growing contracted: it is naturally inclined to be as wide as suits the great variety of its social bearings, and every noble feeling which relates to them has room to stir within it. But though it be sensible to these feelings, they are naturally capricious and tumultuous, acting so blindly and inconstantly, as frequently to do more harm than good. They are, besides, liable to become entirely unfruitful, from being stifled by violent passions. The task of regulating and strengthening them in his pupil's mind, is one which demands from the tutor incessant vigilance.

The Irish appear to feel the force of their various moral inclinations in an inverse ratio to what the Scotch do, relatively to the propensity of both to covet the good opinion of some of their fellow-creatures.

The judges of their conduct whose approbation the Scotch burn to obtain, are the members of distant nations. Comparatively speaking, they take but little pains to conciliate the good opinion of the societies around them.

The Irish seek, principally, to make themselves loved and admired in the societies which they frequent. They do not, comparatively, put themselves to much trouble for the sake of extorting applause from nations with whom they may be unacquainted.

What principally induces the Scotch to apply, with indefatigable perseverance, to labours that employ their utmost forces of either mind or frame, is the hopes of making themselves known and esteemed in the world at large. They are obnoxious to being seized by a languishment that disables them from making great exertions, when they are engaged in obscure toils, merely undertaken in the view to support themselves and their families.

The Irish are usually loath to undertake, or quickly give over, any enterprize which demands an ability to sustain excessive hardships, if their only inducement to embark in it be the hope to acquire a glorious celebrity or honourable distinctions. But should it be an employment of some obscure kind, which does not take them away from their families, and which promises nothing more than the means of supplying them with daily bread, they often display, in the discharge of it, an activity, a zeal, a cheerfulness, and an unwearied patience, which are seldom rivalled by Scotchmen.

§ 2.—The imagination of the Scotch looks inward on the forces that they possess, rather than abroad on the persons whom they take for judges of their merit, or on the object which they hope to obtain by the employment of their forces. 'Tis enough for them to conceive of that object, that it is, one commensurate, by its grandeur, to their ability to pursue it, and to consider those judges as majestic beings whose approbation might worthily be sought by the loftiest mind.



However the immediate, practical object of their pursuit, may be one that forces them to be immersed in minute details,—which only exercise their reason or ingenuity,—they are prompt to see it, in imagination, branching out into something vague and glorious, whose dazzling, sublime appearance, animates them to cultivate, with unwearied patience, all those talents which may at last put them fully in possession of it.

The object which, though it may perhaps be really diminutive, can bear to be thus magnified, by their imagination, into something on which the stupendous forces and abilities that they ascribe to themselves, can be suitably employed, must have an aspect that readily accords with such an illusion.

When it wears on its front the notice, that it can only serve for a recompense to obscure inglorious toils, when, for instance, it announces that, though it may secure a family from indigence, yet those who labour for its acquisition can never do more than rank with the vulgar herd, the Scotchman who finds himself doomed to confine his hopes to the attainment of it, does not feel the true stimulants that could, through the most trying hardships, support his courage.

If by his constant labour he can support his family in comfort, his home will, no doubt, offer him scenes so attractive to his heart and imagination, that he will, with joy, apply to his daily task. But he will not, if he have no view more gratifying to ambition, be excited to get fully acquainted with his capacity to toil, and constantly to make use of the very utmost measure of it; and he will be liable to droop and languish, if he cannot, by reasonable exertions, banish from his home pining want.

In regard to the judges whose applause he may seek to gain, a Scotchman's imagination and feelings do not much engage him to figure to himself precise images of them; he therefore turns to the entire masses of persons composing nations, as to the noblest awarders of honour and fame which the world could present to him. Thence does he naturally overlook the opinion of the individuals around him.

The little disposition of the Scotchman to stand in awe of the opinion of the society in which he mixes does not, as much

as might be expected, produce the ill effect of freeing his passions from a salutary restraint.

First—Because his steady principle of ambition, greatly secures him from becoming a prey to those violent, unruly passions, awakened by passing objects, which are the principal ones kept in check by the fear of a respectable society in whose presence we find ourselves.

Secondly—Because the ambition of a Scotchman has for object to distinguish his country among nations, as well as himself among individuals. The former portion of their ambition, therefore, engages Scotchmen to unite together to promote in concert any plan, relative to the improvement of their country. It also obliges them to feel, from a public motive, a very considerable awe of each other's opinion.

Though, in general, they would not be restrained from vice by the dread of being censured, as individuals, by their companions; yet, sooner than give them a just cause to think them “a disgrace to Scotland,” they would, most of them, resolutely overcome their strongest vicious propensities.

§ 3.—The comparatively little subjection of the Irish to a permanent movement of ambition, leaves the active fire within them, to an unusual degree, at liberty vehemently to inflame those desultory passions, which passing occurrences awaken in them.

Their great freedom from a permanent impulse of ambition, combined with their metaphysically directed fund of imagination, is what makes them much more solicitous, about the nature of the opinion entertained of them by the individuals with whom they are acquainted and the social circles wherein they move, than by distant nations.

The same causes also partly explain why, notwithstanding that they cannot love their families better than the Scotch do, still the hope to be able to support them consistently inspirits them to toil with greater alacrity and a more indefatigable exertion of all their physical strength. They can more constantly sustain their courage by lively ideas of the satisfaction which they will procure, by their labours, to the beloved objects for whom they undertake them.

Their ideas of this kind, being less connected than similar

ones are in the Scotch, with sweet outward signs of domestic happiness, and more referring to the joyous state of mind in which, by the success of their labours, they hope to place the members of their families, are better calculated to inspire them not to shrink from the severest toil, though they cannot expect by it to emerge from extreme indigence; because the outward signs of domestic happiness, with which the Scotch love to regale their fancy, and to animate themselves to laborious undertakings for the sake of their families, cannot be realized in a home destitute of every comfort, while a happy state of mind may be—and in Ireland often is—the lot of the squalid inhabitants of miserable hovels.

The readiness with which the Irish are impelled to action, by their lively sensibility to passing occurrences, makes them, in general, display more activity, dexterity and strength than the Scotch do, in rescuing, from a perilous situation, the person who may accidentally have fallen into one.

The Irish, however, have not, I think, as steady a consciousness of their great force and power to execute stupendous enterprises as the Scotch have. This comparative weakness proceeds from their greater indolence, and as—according to a principle which I have already laid down—imagination strengthens, in a nation, in the same degree in which indolence and the want of a consciousness of force prevail in it, I believe that the Irish are, more than the Scotch, under the government of a vivid imagination, in the same proportion in which the latter are more endowed with a great force of character, urging them to embark in extraordinarily laborious undertakings.

The consequence is, that the Irish are not so much determined as the Scotch to engage in such undertakings by an imagination that looks inward on their internal forces, and pants to find an object adequate to them; and they are more hurried on to the resolution of devoting themselves, with all their might, to the attainment of some object, by an imagination which, looking abroad with interest on the affairs of the world, is presented by them with an object, which it invests with such irresistible charms, as to rouse the person who contemplates it zealously to pursue it.

## CHAPTER XLIII.

AN AMBITION TO OBTAIN APPLAUSE FROM MANKIND AND THE LOVE OF THE PORTION OF THE EMPIRE TO WHICH THEY BELONG, ACT DIVERSELY IN THE SCOTCH AND IRISH.

In a far greater proportion than that in which the Irish surpass the Scotch in a disposition to revere the opinion of the circles around them, do the Scotch excel them in the ambition to be highly esteemed of Foreign nations. The Irish, if they be so minded, can easily brave the opinion of judges far removed from them, while the Scotch, whether or no they be so inclined, are forced to stand in some awe of the opinion of the persons with whom they have daily intercourse, more particularly as, though they be not much moved by the ambition to obtain from them applause, their pride is deeply wounded, should they receive from them marks of contempt.\*

But notwithstanding that the Irish are little controled by awe of the opinion of foreign nations, their heedlessness of it does not proceed from their mind not being sufficiently ample and active to include it in the circle of the objects of its concern. They agree with the Scotch in wishing that themselves, individually, and the country to which they immediately belong, may rank high in the estimation of all enlightened nations. But in the Scotch this wish acts like a perennial stream, regularly impelling them towards a line of conduct conducive to their country's good. In the Irish it does not commonly take any influence over their practice. They reflect on the conduct and sentiments of the persons among whom they live, with too intense an interest, to admit of their pausing, amidst the heat of the discussions into which they may engage them to enter, coolly to form the resolution to endeavour to raise themselves and their country in the estimation of foreigners.

No sentiment of respect for the opinion of any of the parties who may criticize their conduct, instils in them moderation,

\* They are commonly—as I have often been told by themselves—inflexibly unforgiving towards offences, real or imagined, of this nature, even when they are not—which is rarely the case—vindictive enough to seek to take vengeance of them.

or engages them coolly to form their judgment. However they may secretly crave the approbation of their countrymen around them, they are too proud to acknowledge to themselves that they seek it. The familiar light in which they look on them, joined to their *amour propre*, makes them think that they are entitled to pronounce judgment on their merit, rather than to have theirs judged of by them; so that instead of treating, with deference, the surrounding society, they are violently enraged against it, when they meet with its disapprobation.

Should they make efforts to distinguish themselves, and be so successful as to become admired of a large party of their countrymen, they commonly manifest such elation as to prove how much they consider themselves to have obtained a glorious triumph.

Their mind, dilated by the glow of the sense of their popularity, will probably then expand and desire to obtain celebrity in other countries, but their hopes to this effect will not—as similar ones do in the Scotch—teach them to reflect, without passion or prejudice, on how it becomes them to act, in order to merit that they should be realized. Did they proceed in this manner, they would readily discover, by consulting their experience and reflections, the way to obtain the highest rank in the esteem of mankind, to which their abilities and the circumstances wherein they might be placed, entitled them to pretend. So much are mankind unanimous, relatively to the qualities and conduct deserving their esteem, that those who sincerely seek to obtain a knowledge of their sentiments on this head, can easily arrive at it.

But the Irish, when they lay claim to the admiration of foreign nations, are much apter to consult their imagination than their reason. It dazzles them into the belief that they are really those glorious beings, which their *amour propre*, and, perhaps, the applause of the surrounding multitude assures them that they are; instead of ambitiously, though soberly, toiling to earn among the nations a distinguished name, they vainly inebriate themselves with the idea of having already won it, and stand gazing, with rapture, on the chimerical image of the illustrious effects which they are persuaded that they produce.

When an Irishman's *amour propre* inflames him with the desire to see his peculiar country admired by foreign nations, it usually happens that he is excited by a vanity which prompts him to dazzle his imagination by pictures of its greatness, rather than by an ambition engaging him to labour, all in his power, to render it respectable. His pride, as an Irishman, indulges itself in tracing visionary descriptions of the past or future greatness of his country, and when he has thus gratified it by a shadow, he commonly does not, in the least, scruple taking part furiously in those internal broils which keep that country in a miserable state, and too much justify foreigners in considering Ireland as a sort of blot on the most civilized part of Europe.

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#### CHAPTER XLIV.

##### DIFFERENCE BETWEEN THE SCOTCH AND IRISH RELATIVELY TO A SPIRIT OF ADVENTURE.

The Irish appear an adventurous people as well as the Scotch, and yet they are not as decidedly so.

I must observe, however, that I do not consider an eager desire to go abroad for the sake of engaging in military achievements,—which martial ardour is common to most young men in this part of Europe,—as sufficient to constitute an adventurous spirit. What leads me to ascribe such a spirit to the Scotch is, that they often eagerly quit their country, to engage in enterprises as daring, perhaps, as any warlike exploits, but still of a peaceable kind.

That an adventurous spirit of this nature distinguishes the Scotch more than the Irish, is ascribed entirely, by some of the latter, to the very different state of their two countries. I make no doubt that it proceeds partly from that cause, but also, I think, that a little attention to the appearance and manners of the two people, might suffice to convince us that the Scotch are more destined by nature to explore, filled with ardent and lofty hopes, the remotest corners of the world,

and that the Irish are more intended to cultivate, at home, the enjoyments of society.

Those of the Irish who roam to distant lands, usually let it appear that they are more sociably inclined than the Scotch, and less endowed with an enterprising spirit, intent on making great discoveries, without foreseeing whether its projects can succeed, or, if they do, what is the point whither they may lead. Rarely do the Irish wander beyond the bounds of a society constituted, in a great measure, like that to which they were early accustomed. They try to obtain in it a situation that puts them in relation with other men, and of which they can readily appreciate, beforehand, the design and bearings.

The Scotch are often tempted curiously to explore savage regions, with no other intention than just to survey the country and its inhabitants, for they cannot expect, nor do they wish, to form any lasting relation with them. They wander intrepidly over the globe, merely to get acquainted with it, or to solve some astronomical or geographical problem. They are not discouraged by the reflection that, perhaps, the researches which cost them so much fatigue may prove vain, or that, should they lead to any brilliant discovery, it may be one of such a nature, that it would be difficult to foresee how it is likely to have any beneficial influence on the destiny of mankind. Their sentiments tell them that those men who have not a place marked for them in society, make a noble use of their liberty to choose their occupations, when they devote themselves to the task of trying to make better known to mankind, the structure of this magnificent universe in which their habitation is placed.

The Irish are not moved by a first, simple impulsion, as the Scotch are, to be an extremely hardy, adventurous people.

A mother in Scotland, who has two or more sons, rarely thinks of inquiring would it be possible for her to ensure to them all, a comfortable means of subsistence, without sending any of them far away from her. The first design that she forms, is to keep one of them at home, and to send the rest to seek their fortune in distant countries. And it would probably be in vain for her to hope to establish them all near her: most of

those aspiring youths, would disdain resting quietly at home, instead of becoming candidates for wealth and honours in a distant land.

Most Irish parents are so desirous to keep all their children around them, that they would gladly content themselves with obtaining for each of their perhaps numerous sons, a place that gave him a moderate independence, rather than part with him in hopes of his doing better. The sons themselves are also very well satisfied to stay at home, if they have the prospect of gaining a sufficient livelihood there, to appear in the manner which they have learned to think becoming them. 'Tis necessity or else wearisomeness and discontent in a home, that from some motive, becomes disagreeable to them, which determines them to abandon it, and try whether, by unremitting efforts, they may not acquire the means to lead abroad a happier, more prosperous life.\*

When an adventurous spirit is roused in an Irishman, that it is fanned by associates, interested in his undertaking, and that the solidity of his own judgment, or the good sense of his companions, prevents his imagination from leading him astray by dazzling illusions, relatively to the mode of attaining the end proposed by him, then no doubt he is often found to pursue it, with an ardour and a perseverance adequate to overcoming difficulties, apparently insuperable. But, as the enterprising Scotchman,—according to what I have heard,—often requires to be mixed with English associates, in order that they may temper his zeal, and hinder it from spurring him on to rash gigantic projects;† so, I believe does the enterprising Irishman, frequently need to be conjoined with English associates, who may prevent his zeal, from relaxing of its vehemence.

\* I have frequently heard of Irish mothers, and sometimes of Irish fathers, who had the weakness to lose for their sons very advantageous establishments, rather than give up the pleasure of having them constantly in their presence. This has occurred in some instances where the subsequent conduct of the parents has proved, that they were not remarkably affectionate ones.

† I have heard some Scotchmen avow, that it is not easy to get a number of them to act wisely in concert, for the accomplishment of one common design. Each measuring his plans on the abilities which he thinks



## CHAPTER XLV.

## BASHFULNESS IN THE SCOTCH AND IRISH.

Both the Scotch and Irish, are very bashful, while at the same time they have a high opinion of their own deserts, and of their power to make them acknowledged by the world.

Their bashfulness seems greatly to proceed from the recoil of their confidence in their own abilities.

It appears that most individuals of both countries, when conversing with their own minds, live in a world where every thing bows to their superior talents; so that when they mix with their fellow-creatures and equals, they become timid, from perceiving that they are in the presence of far more formidable critics and competitors, than those that they are prepared to meet with.

This timidity commonly affects the Scotch and Irish differently, and they usually endeavour to strengthen their mind against it, by fixing their thoughts on an opposite species of ideas.

The Scotchman, whose wish to gain applause, rests on entire masses of enlightened judges, is naturally inclined to consider the world under a serious and even sublime point of view. The societies around him fade, in some measure, before his sight, for their approbation only flatters him, as being a faint echo of what awaits him in some unspeakably grander arena: he would forget them almost entirely, were it not that he is feelingly alive to the dread of their censure, and that he is usually aware of its being needful for him first to secure their good opinion before he can march on to more brilliant successes.

that he possesses, and adapting his views to them, they are liable to be divergent.

The Scotchman whom I heard make the above observation, further added, that if one of their countrymen becomes an associate in an enterprise, chiefly conducted by Englishmen, he is frequently the person the most active and intelligent among them, but that the aid of his English companions seems necessary, towards keeping the affair in question, in such a steady regular state, as that all the associates, can readily accord together, on the mode of conducting it.

The Irishman, who principally seeks the judges of his merit in the societies around him, endeavours to abate his dread of them, by accustoming himself to view them with familiarity or even a contemptuous indifference.

The advice which I have sometimes, in Ireland, heard given in joke, to young men, who were preparing to speak in public, for the first time, and dreaded the embarrassment it would cause them, to persuade themselves, on their appearance before a crowd of spectators, that they were in a kitchen garden, and that the heads around were tufts of vegetables—this jocular advice painted, nevertheless, the Irish character, for it just set forth what an Irishman, in such a case, would like to do, if he could.

Were I to give advice to a Scotchman, placed in similar circumstances, I would tell him to do the reverse of Demosthenes, and to look on the crowd, bustling around him, as the vast ocean, rolling with a solemn sound.

I think that it is into inanimate objects of such a nature, as to be proper to fill him with grand sensations, that his imagination would be the most easily induced to transform the assembly of human beings before whom he dreaded to display oratorical powers.

The Scotch succeed much better than the Irish, in vanquishing their timidity, and still preserving a dignified modesty: their disposition ever to view the world with respect, keeps alive in them a sentiment of respect for themselves, and renders their deportment sufficiently reserved.

The Irish, from being led, by the bias of their mind, to endeavour to fortify themselves against bashful fears, by learning to look on society with an easy familiarity, are too often, when they find this method successful, tempted to indulge in such confidence, as arrogantly to assume, towards it, a tone of vulgar audacity. Yet, as their respect for themselves sinks to the level of what they bear their companions, when they are thus accustomed to treat them with forward insolence, they are not sustained against incidents of a mortifying nature by a native sense of dignity. Should they go into society, where their vain pretensions are firmly and contemptuously repressed, they are at once timidly reduced to silence. Or else, stung to

madness by the consciousness of having exposed themselves to derision, they endeavour, by kindling into fiery wrath, to extort from the alarmed spectators manifestations of esteem.

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## CHAPTER XLVI.

### THE SCOTCH ARE LESS UNDER THE POWER OF HABIT THAN THE IRISH.

In addition to what I have said relatively to the causes that frequently incite an Irishman to display more vigour and vivacity than a Scotchman usually does, in the performance of obscure labours, from which he hopes to reap no other fruit than the satisfaction of supplying himself and family with the means of existence, I shall here mention another fact in his moral constitution that, I think, contributes to distinguish him from the Scotchman, by a cheerful, indefatigable application to industrious pursuits, which open to him no prospect flattering to ambition.

This fact is, that he is more subjected than are, I believe, the members of most nations, to the power of habit, while the Scotchman appears to me to be less so.

By a subjection to the power of habit, I mean a disposition to spend every day alike.

This disposition often occasions, in the Irish, that a mode of life which was at first disagreeable, and only pursued from necessity, becomes, in the end, pleasing to them.

When a Scotchman, from necessity, engages in tasks irksome to him, a long habit of attending to them does not seem much to diminish his distaste of them. If they become, by degrees, less painful to him, it is principally because he is more expert in the performance of them, and not because custom has much endeared them to him.

The languor that oppresses him whenever he finds himself forced to resume them, is not, I believe, generally remarked, because it does not commonly produce palpable results: an upright minded Scotchman adheres, usually, so steadily to his

resolutions, that the calling which he has once determined to follow, he will not in the end forsake, merely because he may find it wearisome. As the causes which at first determine him to choose a certain employment, usually continue the same, he does not often abandon the business which he has taken in hand; but where he finds no pleasure in the discharge of it, he cannot apply to it, with the same zeal and alacrity, which he might be expected to display did he enjoy his occupation.

Notwithstanding, however, the comparative faintness with which a Scotchman applies to his daily task when he does not relish it, he still usually fulfils it in such an unexceptionable manner, that I have often had occasion to admire the prodigious strength which the first motive determining him in his choice of avocations must have had, since I saw it constantly urge him, with unabating force, in the same direction, although, at the time when you might expect its impulsion to begin to weaken, it is not replaced by that of habit.

Those Scotchmen who pursue their business merely from a principle of duty and motive of necessity, usually, I believe, execute it with such a joyless, dissatisfied air, that they do not much recommend their example to those who might do well to follow it.

In consequence of the power of habit being unusually weak in the Scotch, ambition seems to me to be left too much in them the principal motor to great laborious exertions. Owing to that, middling talents,—when I was at Edinburgh,—were not, as I thought, enough cultivated among them.

Those who exercised any art, or explored any branch of science with singular success, had not as much influence as might have been expected, to civilize and communicate industrious habits to the bulk of the people; for the persons who had not glowing hopes of distinguishing themselves also in the same career, were discouraged from entering into it. Even the very women, however exemplary might be their discharge of their domestic duties, were still humiliated if they were not illustrated in the eyes of the public, by the display of some brilliant talent.

To this general fever of ambition, this nearly universal belief, that a glorious name, or some extraordinary successes,

offered the only prizes worthy to recompense a life of toil and labour, I attributed partly the acknowledged fact, that a greater corruption of morals reigned among the Scotch than strangers would have expected to find in a country, where most of the men, whose education and talents fitted them to take an ascendancy over the multitude, applied themselves diligently to laudable pursuits, and where particularly, owing to the absence, in England, of the principal nobility, those well disposed, learned men formed the class the most prominent of society.

Those Scotchmen who, owing to circumstances, incapacity, or too great an indifference to the rewards captivating to the ambitious mind, to give themselves much trouble for their attainment, lay their account never to emerge from obscurity, too frequently think that, since they have no hopes of becoming great men, they cannot do better than deeply to drink of the cup of sensual pleasure. Yet some, perhaps many of them, had originally fine, generous dispositions, and if, to induce them to lead a respectable life, motives had in the beginning been held out to them, more calculated than are the lofty hopes which fascinate the ambitious temper, to take a strong hold on the feeling heart, several of them would, perhaps, have become happy, beloved chiefs of families, and steady supports of a well ordered society. But where they had been taught by their instructors in early life—as the Scotch youths too commonly are—to believe that every man of a generous mind ought to labour hard to push himself honourably into public notice, from their not being, naturally, very sensible to the stimulus of ambition, and from no other having been early made use of to determine them to bend their minds to close application to their business or their studies, it seems to them that no sufficient reason exists for thwarting their love of idleness and vicious enjoyment.

When they are thus tempted, early in life, to wander into forbidden paths, little hope remains of their turning, at length, to a better way of thinking, when reason and experience shall have taught them duly to appreciate good and evil. The images of good—however deceitful they may be—which first allured their youthful fancy, will still have irresistible charms

for them, even after their understanding shall be convinced of their being dangerous illusions. Nay, should they be prevailed on for some time, to apply diligently to the just business of their calling, and renounce their vicious pursuits, as habit will never much endear to them those laudable occupations, there will always be great danger of their again abandoning them, to return to those evil ways whose treacherous allurements first inveigled their youthful affections.\*

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## CHAPTER XLVII.

INFLUENCE OF THE LOVE OF HABIT IN THE IRISH. CONCLUSIONS DRAWN FROM A COMPARISON BETWEEN THEM AND THE SCOTCH. DISTINCTION BETWEEN THE TWO PEOPLE, RESPECTING AN ABILITY TO APPLY TO SEDENTARY STUDIES.

The propensity of the Irish to attach themselves to their daily occupations, is often attended with the inconvenience of allowing indolence insensibly to grow on them, without their being aware of its encroachments. Trusting to the affection which makes them each day willingly resume their habitual employments, they frequently do not perceive that it is necessary for them to keep the principle of duty which determined them at first to undertake them, ever wakeful and animated. They therefore set about them every day in a more listless manner, till at last, if they do not entirely renounce them, yet, having lost the spirit which should rouse them to a due fulfilment of them, they only attend to them as to an unmeaning form.

But when the Irish are on their guard against the first encroachments of indolence, and determine, each day, to prosecute their business with the same alacrity as usual, the quantity which they execute of it, and the unwearied cheerfulness with which they apply to it,—though no prospects particularly

\* The Scotch, notwithstanding their love for their country, rarely settle at home once they have acquired a taste for rambling. The preference which they thus mark for foreign lands, I do not attribute to the power of habit, so much as to the force of those affections which first decided their line of life, and to their inaptitude to taking pleasure in any other.

attractive to ambition, open on their imagination,—may well afford matter of astonishment to the thoughtful observer. I have met with several Irish persons of various ranks, the greater part of whose day was devoted to a severe, continually renewed toil, yet who were constantly joyous, to such a degree, as to be the happiest persons whom I knew.\* Nor did they seem to form any other wish for themselves, than to be able to attend, with equal diligence, to their business, to the last moment of their life.

This eager wish to preserve, to the end, their industrious habits, did not, when they were disabled by sickness from pursuing its dictates, hinder them from bearing their malady,—even when it was a very painful one,—with such firmness, that by their cheerfulness, they kept up the spirits of the friends about them.

On comparing the two people together, in respect to the faculty of an assiduous application to a laborious undertaking, I thought it evident that the Scotch were more moved by the passion that prompts to amazing exertions, but constantly with the hope of their being, at length, followed by a sweet repose. While I judged the Irish to be more animated by an instinct making them feel that man is in the true state for which nature designed him, when he is in one of great activity.

A feeling of this kind does not excite to as extraordinary exertions as ambition, but it never looks for rest from those which it prompts us to make.

I must add that these remarks relate principally to occupations of an active kind, but that they also hold good, to a certain degree, in regard to sedentary studies. The constitution of the Irish does not seem to allow of their pursuing those studies with so much ardour, as the Scotch sometimes do, who, to devote all their time to them, debar themselves of rest, exercise and every kind of relaxation. When the Irish are thus unremitting in their pursuit of them, their aspect soon shows that their health suffers: their temper becomes gloomy, disposing them to imagine that they have some cause of discon-

\* I speak of those whose labour had results that reasonably recompensed their trouble.

tentment ; and this unhappy state of mind sometimes goes to such an excess, that I have heard of more than one suicide in Ireland, which was entirely attributed to too great an application to study.

But let the Irish observe a prudent moderation in their efforts to acquire, or to display, literary and scientific knowledge ; let them particularly not neglect to fortify themselves by hardy exercises, and I believe that they may, by regular application to their studies, make, in the course of their life—supposing it not to be very short—as great use of their talents, as could any of those persons whose national character fits them for severe mental labours : the more so, as the peculiar talents of the Irish require them to have a great vivacity to sharpen their observations and quicken their perceptions. They would be liable to lose it did they wear themselves out by study.

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## CHAPTER XLVIII.

THE SCOTCH AND FRENCH ARE MORE CONSTITUTIONALLY INCLINED THAN THE IRISH, TO INJURE THEIR HEALTH BY SEVERE STUDIES. THE MOTIVE THAT IMPELS THEM TO EMBARK IN SUCH STUDIES IS SOMEWHAT DIFFERENT FROM THAT WHICH ENGAGES THE IRISH TO PURSUE THEM.

The Irish, when they do not over-burden themselves with those sedentary employments, whose object is to unfold their mental faculties, seem to me able to apply to them, at once, with a constancy, a cheerfulness and a freshness that are rarely equalled by persons of any other kind of national character, such as those of the Scotch and French ; characters which are, nevertheless, more adapted to very severe, mental labours.

Comparatively with the Irish, it would seem to make no great difference to the studious Scotch and French, whether they determine or no to spare their mind too much fatigue. It is not in their power to moderate themselves in this respect,



unless they determine to dissipate, altogether, their attention from the object of their studies. As long as they pursue it regularly, its idea allows them no repose. I believe, that in many cases it would be no exaggeration to say that, sleeping or waking, their thoughts are continually fixed on the point at which they have left their undertaking unfinished, and in spite of them, all those of their mental faculties which it employs, are constantly busy to try to advance it further. They know well that they could carry it on better, could they refrain from occupying themselves about it otherwise than at stated times, and they sigh to think that this forced superabundance of mental activity fatigues them uselessly, and will, perhaps, finish by weakening their faculties. It does too, I understand, not unfrequently happen that they are obliged entirely to quit their studies, at least for some time, in order to recreate themselves sufficiently.

What opportunity I have had to judge of my countrymen, leads me to think that they might generally avoid, by using proper precautions, being reduced to a like necessity. At present, no doubt, their health often does not allow of their prosecuting their studies as much as they wish. But when they are thus tempted to apply to them with an imprudent assiduity, it is a too pertinacious volition that leads them to this excess, and not the inability to stem the current of their thoughts. Their mind does not take hold, with such a tenacious grasp, on the scientific or literary object of their studies; for the vivacity with which their feelings are affected, by even trifling incidents in real life, is usually such as readily to distract them from the habitual subjects of their meditations. It would not, then, be difficult for them, considering how much their mind is fashioned by habit, generally to restrain it from a close application of its powers, except at appointed times.

The peculiarities of constitution which enable the Irish, when compared with the Scotch and French, to apply to scientific pursuits, in a calm, undisturbed manner, engage them to view the ends of those pursuits under a somewhat different aspect.

The Scotch and French, when they are smitten with a passion for exploring, under the guidance of their reason, the

intricate mazes of some abstruse science, can so completely silence all those moral feelings which might divert them from their undertaking, as to give themselves up entirely to the culture of such of their intellectual faculties as it requires them to employ. The sole feelings stirring in their mind are favourable to their design.

They are, first :—The ambition to gain themselves honour by the successful prosecution of it.

Secondly—The curiosity to enlarge the bounds of their knowledge.

And thirdly—The pleasure of strengthening, by exercise, their intellectual powers.

Fired by such motives as these, they plunge eagerly into yet hidden depths of science ; they wander, fearlessly, through their formidable labyrinths, without dread of being entangled in them, and ignorant of the situation of the point, at which they may, at last, issue victoriously from them. Steadily intent on getting thoroughly acquainted with the various involutions of those winding abysses, they do not trouble themselves with reflections on the method of introducing into them a light, which shall lay them open to the inspection of persons less skilful and persevering than themselves, nor do they demand of their thoughts an exposition of the benefits which it may be expected that mankind shall reap from their discoveries. They put off the decision of those questions to the time when they shall first have completed their discoveries. Oft, too, it must be avowed, they never attempt to solve them : when they have successfully laboured to become acquainted with departments of science, till then unknown, they are so pleased with the recollection of their achievements, that they delight in again threading the difficult paths by which they at first roamed through them ; nor can they believe that it is worth while to take any pains to lay those departments open to the gaze of persons, who want patience and ability to follow them through all the complicated defiles, by which they first passed, to acquire a knowledge of them.

As to the method of rendering the discoveries, which they have made in them, useful to mankind, they are too proud of the proofs that they have afforded, of the superior force of

their intellectual powers, not to believe that, in employing them to add to the demesne of human knowledge, and without any reference to the results of their discoveries, they contributed to augment the dignity of mankind. The peculiar bent of their studies having rendered their own existence rather that of intellectual beings than of moral agents, they conclude, if not expressly, at least tacitly, that man fulfils his true destination here below, when he exerts all the powers of his understanding, to exercise arts that demand a vigorous use of them, or to increase his knowledge of the laws of nature.

Were they disposed to hesitate in the belief of such being the point of perfection which the Creator invites him to attain, the flame of emulation kept burning within them, would prevent them from forming any doubt on this subject. They see all the societies wherein they mix, impressed, like them, with the notion that he most deserves to be venerated as a benefactor to mankind, or, at least, as a distinguished honour to his species, who makes the most brilliant use of his intellectual faculties, in enlarging the bounds of knowledge, or cultivating liberal arts. They see the persons of their society all agree in thinking that the torches destined to enlighten an improved, civilized world, and gloriously distinguish it from a barbarous one, must be taken, principally, from the altar of learning.

Though the Irish, owing to the deference which they pay to nations, evidently more advanced than they in prosperity and civilization, acquiesce in the notion that the display of great intellectual powers is what chiefly does honour to man, yet they would, I am convinced, reject this opinion, did they hearken to their own unbiassed sentiments.

There are many Irishmen who pursue scientific studies, with the most persevering ardour, because the flourishing state of the countries wherein the sciences are most cultivated, joined to the satisfaction which they feel in increasing their intellectual stores, convinces them that no labours can be more landable than scientific and literary ones: they are also further determined to devote themselves to them, by finding that the way to honours and preferment are chiefly open to those who,

by means of these labours, have highly improved their understanding, and enriched it with knowledge.

But however much an Irishman may appear withdrawn from the world, and absorbed in scientific lucubrations, the affairs of the living generations of mankind are almost always the concern next his heart. His ardent wish is to solve the problem touching the customs and institutions the best adapted to rendering them happy and respectable. So constantly is he,—though without being aware of it,—under the influence of this wish, that, let him be ever so learned and studious, rarely will he, I believe, be induced to explore the mazes of any exact science, merely for the sake of fathoming its abysses, without foreseeing the point at which he may issue out of them, and without knowing how he may render his discoveries useful to mankind. The sciences which relate immediately to the improvement of their government, health, or morals, are those in which he particularly delights. As for the sciences which are abstracted from these considerations, seldom has he the ambition to make any new researches in them. He contents himself with following, in their windings, the traces of some guide, or, if he aspire to casting new lights on a particular department of them, it is not by making further advances in its depths. It is, by determining all its bearings and connexions, so as to show where it would admit of an easy road being opened through it, which would leave its mysteries accessible to the persons the least erudite.

I believe that the Irish, if they were roused to cultivate the talents which they possess, would prove that they are peculiarly capable of diffusing widely through society, the knowledge of every science, and with it the advantages which it is calculated to produce, in opening, enriching and regulating the mind.\*

\* When I was in Scotland, I often heard comparisons made by the natives, between the talents of the Scotch and those of the Irish. They generally, as it may well be supposed, bore the stamp of a great partiality to the former. It was constantly, however, conceded to the Irish, that they knew much better than the Scotch, how to make themselves comprehended by an ignorant person to whom they wished to communicate instruction.

I believe that the Irish have also a greater natural talent or tact than the French have, for gradually opening the minds of persons more ignorant than themselves, so as to enable them to comprehend questions, whose mean-

## CHAPTER XLIX.

THE IRISH, MORE THAN THE SCOTCH, ARE ANIMATED TO SCIENTIFIC LABOURS, OR TO ENGAGE IN CONVERSATION, BY THE HOPES OF A POLEMICAL TRIUMPH.

Though I think the Irish peculiarly proper to make all the stores of knowledge that enrich the intellect of the learned, serve as a basis on which to erect a magnificent temple to virtue and social order, yet I own that they do not, at present, seem more inclined than the natives of other countries, to make this noble use of their intellectual treasures.

What I particularly assert is, that they are rarely diverted from such a design, by a propensity to keep their thoughts absorbed in the study of some favourite science, which does not immediately relate to the art of doing good to mankind. Their lively passions are continually stirred up by individuals and by passing incidents, even when they earnestly attend to learned pursuits, and too often prevent their taking that dispassionate, general survey of human societies, which men of enlarged minds, anxious to promote the welfare of their fellow-creatures, might be expected to do.

When a learned Irishman undertakes the composition of a work, wherein he means to display the extent of his erudition, and to manifest the strength of his reason, he is frequently acted on by a different motive from that which commonly impels the learned Scotchman to a similar enterprise. The Scotchman is moved by a genuine attachment to some particular science, of which he believes himself competent to laying open, to the knowledge of mankind, some of the yet hidden mysteries. In the prosecution of his design he may meet with opponents, and be irritated by them into the use of a hot, disputatious style. However, the original cause of his en-

ing an understanding, become torpid for want of exercise, cannot readily penetrate. Many of the learned French have, however, a great acquired talent for imparting the knowledge that they possess, to beings much more ignorant than they, for they frequently bestow great pains on the cultivation of all the arts that can fit them for the education of youth.

gaging in learned disputes, is not eagerness to triumph over an antagonist, but a passionate adherence to the tenet forming the matter of debate.

The learned Irishman who undertakes the composition of a work adequate to his abilities, is usually less warmed by affection for the particular thesis which he means to handle, than by the desire to choose one commensurate to his mental powers. The vivacity of those passions which engage him to contend with some adversary, commonly induces him to choose, for the subject of his disquisition, a controverted point.

Nor is it merely in writing, that an Irishman is fond of displaying the superiority of his intellectual powers in reducing an adversary to silence. In conversation, this propensity may be continually remarked in the Irish. I own that, it seems to me to be strong in them, in proportion to the ignorance and inaptitude which sometimes render them incapable of sustaining, by well combined reasonings, an argument in which they are prompt to engage. Much more rarely do we see in Ireland, than in Scotland, two or more persons calmly engaged in a discourse touching some point of science, not with a view to elicit from it a topic of dispute, but with the intention to strengthen each other's opinions, and to enjoy the pleasure of recalling to their mind branches of their studies, the recollection of which is made doubly sweet to them, by a mutual communication of their thoughts concerning them.

When the Irish, in conversation, start a topic, the right treating of which would seem to demand superior knowledge and abilities, too often we should vainly flatter ourselves, did we expect to be edified by listening to their exposition of it: the most ignorant men do not hesitate to convert it into a subject of wrangling, provided that they have enough of superficial acuteness, to enable them, captiously, to quibble upon the words of their opponents. Instead of conversation taking, as it at first promised to do, a wider range than usual in the fields of true knowledge, owing to the introduction of the topic in question, it is soon confined entirely, to a few insipid or malignant repartees, which become the more wearisome, on account of the vain exultation and triumphant, arrogant air, with which they are uttered.

## CHAPTER L.

REFLECTIONS ON THE DISPOSITION OF THE IRISH, RIGIDLY TO INQUIRE INTO THE BENEFIT WHICH MANKIND ARE LIKELY TO DERIVE FROM ANY LITERARY OR SCIENTIFIC COMPOSITION.

Though many of the Irish suffer a thirst for sound knowledge to be quite extinguished within them, by a passion for engaging in wordy disputes, and conquering an antagonist by smart witticisms, yet, where the Irish have too much solid sense to indulge so frivolous and vulgar a passion, other causes conspire to make them less desirous than the natives of the neighbouring countries, of enriching their minds with literary and scientific knowledge.

With all their blind passions, they are greatly inclined, instinctively, to think like philanthropic philosophers. They therefore wish to see effects which warm the heart and simplify the taste, while they improve the morals, resulting from the prodigious quantity of knowledge with which the world is at present overflowed. When they cannot have the pleasure of witnessing any such effects, when, on the contrary, they see that, in the nations most distinguished for their literary and scientific pursuits, vice and folly reign to a lamentable degree, while the manners are greatly cast in an artificial mould, it seems to them that they do much better to live careless and ignorant, since the kind, sociable manners, that they spontaneously adopt, are more within the order of nature than the cold, laboured modes, which more learning might enable them to invent.

The lights of knowledge—or what is represented as such—diffused through the civilized world, often betray that, instead of being pure flames drawn from the sanctuary of truth, they are, partly at least, gross fires, kindled by some inglorious, earthly passion.

Sometimes the desire to immortalize one's self by the exhibition of great talents, or else some infatuating prepossession, leads to the publication of a literary work, which, perhaps, contains brilliant and dangerous sophisms, rather than solid instruction.

When the Irish observe this abuse made of superior talents and learning, they not unfrequently congratulate themselves on their good sense, in preferring obscurity to the silly vanity of shining in the world, without conferring any benefit on it.

All ignorant people are apt to try to blast any talent which they do not possess, by affecting to load it with scorn, and to ask, disdainfully, "what is the use of it?" But the Irish make this demand with a real desire to examine, whether the talent in question can be employed so as to be conducive to the welfare of mankind.

Their peculiar propensity to refuse to do homage to any\* brilliant talent, till they learn to estimate precisely the service which the world, by encouraging it, may render to the cause of virtue and happiness, will probably fit them for exercising a very beneficial influence among the nations, whenever the latter shall have acquired such a mass of scientific knowledge, that they can expect to make but small additions to it, and that their chief concern will be to establish such relations between the intellectual lights and moral dispositions of mankind, that the operations of the former on the latter, shall cause them to produce, in abundance, noble, generous and well ordered sentiments.(a)

It must be owned, however, that in the time of the first approaches towards civilization, the disposition of the Irish, rigorously to criticise—in reference to its utility—any literary composition, written by a candidate for fame, disqualified them greatly from taking a place among the nations, who gave expansion to the intellectual powers of mankind, by encouraging them to exercise them in scientific discoveries and the cultivation of liberal arts.

Without clear and extensive notions concerning a fine system of moral order, we are incapable of forming rational opinions respecting the benefit which mankind might derive from the culture of the arts and sciences, and, if our mind be not rendered comprehensive by cultivating them, it will not be

\* I speak of those talents, the cultivation of which does not withdraw men from the shades of solitude: as to the talents which have for object to enable their possessor to act a more conspicuous and influential part on the bustling theatre of the world, such as military talents and the art of eloquence, no people are more easily captivated by them than the Irish.



capacious enough to have just notions of moral order engraved in it.

It appears, therefore, that had the natives of all countries been like the Irish, they would, for ever, have slighted the arts and sciences, since they would never have acquired sufficient knowledge precisely to ascertain the beneficial results that may accrue from them.

But nature, in forming a variety of national characters, took care that few of them should be repugnant to the study, by thoughtful minds, of all the branches of liberal knowledge ; for she taught most nations to be passionate admirers of the persons distinguished by the culture of them, even at those early times when it appeared very doubtful, whether the most thorough enlargement of man's knowledge could contribute aught towards his improvement in virtue or happiness.

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#### NOTE TO THE FIFTIETH CHAPTER.

(See page 125.)

(a) Whenever the learned world seriously apply to making the stores of knowledge, of which they are in possession, serve as the materials forming the construction of a sublime temple of national virtue, I believe it will be found that such an accumulation has already been made of these materials as that the ground is over-loaded with them. Though the knowledge favourable to the cause of virtue is vast, comprehending, in general, all the liberal arts and sciences, it is, nevertheless, simple and unadorned. Whenever virtue reigns, as she ought to do, supreme in almost every heart, most of the writers, who now enjoy some reputation, will have been forgotten, and I think it probable, that they will not be succeeded by any thing like so great a number. A stream of literary instruction will be constantly alimented by a moderate number of living authors, who will be mostly sincere and modest, though endowed with real talents. Their works, together with the *chefs d'œuvre* handed down from various ages, will furnish ample nourishment for the reflecting mind. A feverish desire continually to peruse some novel composition will not subsist, and few will be tempted to write, to charm their leisure hours, or gain a livelihood, where their talents and instruction do not call on them to exercise such a noble vocation.

## CHAPTER LI.

THE IRISH, FROM HAVING TOO SEVERE A RESPECT FOR MORAL ORDER TO DARE TO DETERMINE FOR THEMSELVES RESPECTING ANY NOVELTY, WHETHER LITERARY, OR ONE PROCEEDING FROM A CHANGE IN CUSTOMS, ARE PRONE TO ALLOW THEMSELVES TO BE GUIDED BY FASHION AND AUTHORITY.

As the Irish have—though not quite to the same degree as the natives of the neighbouring countries—that consciousness of internal force which distinguishes the inhabitants of the west of Europe, and as that force, in my countrymen, as well as the activity of mind accompanying it, though it spends itself greatly in strengthening blind, momentary passions, still renders them sensible to the ambition of enlarging the bounds of their existence, by the cultivation of various kinds of liberal knowledge, the Irish themselves do not fail to recognise the galling chains that they impose on their intellectual faculties, by restraining them from embarking in many a literary enterprise that might, in the end, render service to the nation, and especially, from undertaking to make fresh discoveries in abstruse sciences; on account of their fastidiousness, in requiring that every author shall be able to mark the useful bearings that his writings may be proper to have on the public weal.\*

Urged then, on the one hand, by this fastidiousness to deny their approbation to most writings, even though they may not want for merit; on the other, taught by their feelings and experience that superior literary talents ought to be encouraged, notwithstanding that we may not be entirely satisfied with the employment made of them; the Irish have, in general, such confused ideas, in regard to the value which it may become them to set on any literary work written with considerable talent, that they do not like to take the trouble of fixing their

\* Many Irishmen attribute to the distracted state of their country, the small encouragement which most kinds of literary talents receive in it. That the custom of slighting them arises partly from this cause, I make no doubt, but I believe that it may be also ascribed to those peculiar features in the Irish character, which I have just been noticing in the text.

judgment on it, and they eagerly adopt the opinions respecting it, received in the countries to which, owing to their prosperity, and advanced state of civilization, they look up with deference.

I believe, that there is no country in which the popularity of any production of a superior talent, is so much decided by fashion and authority, as it is in Ireland.

It is not merely in regard to literary productions, that the lively wish of the Irish to sanction nothing that may not be favourable to good morals and a respectable system of social order, renders it extremely difficult for them to determine what is, or what is not, deserving their approbation.

In respect to all innovations in their social institutions, all changes of mode, they are at a loss whether to praise or blame. So severe is their sense of propriety that,—where they hearken to it,—every new custom whose immediate object is to procure enjoyment, every unwonted effusion of gaiety, seems to them to indicate an unwarrantable relaxation of morals. Yet, on the other hand, the dictates of their sense of propriety, seem to them unjust and senseless, since the countries with which they are connected, and whose flourishing condition attests their wisdom, content themselves with upholding a general respect for good morality, by a much more indulgent scheme of national manners, than any which their love of a respectable system of order would engage them to approve of.

They even find stirring within them such lively emotions, prompting them to seek joy and pleasure, as occasion them to feel that the scheme of national manners, prevalent throughout England and Scotland, is too rigorous for them: it appears to them that they would be happier and less preyed on by gloomy, harsh passions, were they allowed to adopt a still more joyous mode of living.

Puzzled, then, between their propensity to subject themselves to the rule of very austere principles of social order, and their strong inclination for a life of pleasure, they know not how to reconcile them together: this embarrassment too frequently determines them to stifle, entirely, their importunate sentiments of order, and to abandon themselves, altoge-

ther, to the passions which impel them to make pleasure the sole object of their pursuit.

When they do not go to this excess, they still think that they act wisely, to let example and authority fix their notions relatively to a good, practical system of social order; so that in this respect, also, they follow, blindly, the caprices of fashion.

They think that their faults are sufficiently justified, when they can, with plausibility, assert that the English commonly do like them.

## CHAPTER LII.

### REASONS WHY THE CONVERSATION OF THE SCOTCH IS SOMETIMES DANGEROUS FOR THE PRINCIPLES OF THE IRISH.

Were the nations so far advanced in the routes leading them to perfection, as that the influence of each would have been taught to bear fairly on the character of the rest, the influence of the Scotch would, I make no doubt, contribute greatly to engage the Irish sufficiently to encourage literary talents, without requiring from their possessors too rigid an account of the moral ends which they might propose to attain by the exercise of them.

At the same time, the Irish, prompted by their own native feelings, would vigilantly observe to set due bounds to their encouragement of such talents, by applying themselves to take a clear, expansive view, of the manifold legitimate wants of a well ordered society, and by determining to countenance no employment of superior intellectual faculties, but such as might tend to afford, to one or other of these wants, a suitable fruition, and by so doing, serve directly, or indirectly, to render more solid the basis of a national, virtuous system of society.

But at the present time, wherein the reciprocal influence of diverse nations, acts in such an irregular, anarchical manner, that it is frequently more each other's faults, than good quali-

ties, that they imitate ; it appears to me that the disposition of the Scotch to praise, in men, rather the talents that they display, than the ends that they pursue, renders their conversation sometimes dangerous for the principles of the Irish. As the latter have, as yet, gained so little by their propensity to examine into the worth of the object for the attainment of which a talent is exercised, there are many of them who would gladly vanquish this propensity, and imitate their Scotch neighbours, in rendering their country flourishing, by making it their principal care to develop their talents in all their energy and brilliancy, and in regarding the object on which they exercise them, as only a secondary consideration. Sometimes, therefore, when the Scotch bestow high eulogiums on one of their countrymen who honours them by his talents, but whose conduct is not irreproachable, the Irish who are in their society, take part in praising him. In vain may you express the opinion that he would more deserve to be held in high honour, were he as much distinguished by upright, inflexible principles, as by superior talents. The Scotch, as far as I have remarked, do not contradict this assertion, but, hurried away by their admiration of the shining abilities of him whom they are extolling, they do not listen to it.

The Irish undertake to prove, that he does very right not to pretend to more unbending principles than those that are current in the world ; since he would lose all opportunity to advance himself, or to sustain his country at its due rank, had he a conscience more scrupulous than most of his competitors.

Yet the Irish, who talk thus, are greatly mistaken, if they think that by learning to occupy themselves, more warmly, with the culture of their talents than with the use to which they may apply them, they may raise themselves and their country to as high an eminence, in the public opinion, as that on which Scotland and her children stand.

The Scotch may continue a respectable people, though they rarely, as I believe, let their ambition be bridled by principles whose inflexible integrity were calculated to check its career, by insuperable obstacles. As their conscience keeps silence when their ambition holds out dazzling prospects to them, and becomes its dupe, they can, without doing any violence to it,

tranquilly execute their ambitious schemes, though they be ready to obey its dictates as soon as it makes them known to them.

They may, notwithstanding that they step aside from the path of rectitude to satisfy their ambition, be, in every other respect, men of unquestionable probity.

Once the ambition of the Irish leads them astray, their conscience severely reproaches them. They, therefore, drown its voice, by listening to the clamours of their passions, which they find the best means of escaping from its importunities. When an Irishman, therefore, determines to follow an erroneous track rather than check his ambition, he soon becomes entirely unprincipled, and his ambition degenerates into a mere selfish, rapacious wish to advance his own private interests.

For the reasons mentioned above, I confess, that when I was at Edinburgh, it did not appear to me, in general, advisable—even for the acquisition of learning—to send Irish youths to be educated there.\*

Though the natural disposition of the Irish to pay little homage to superior intellectual endowments, except when they see them exerted to promote the improvement of the human heart, requires to be corrected and enlightened; though many Irishmen, perceiving that such a disposition is commonly productive of pernicious consequences, resolutely refuse to hearken to it, and cultivate, with extreme eagerness, the faculties of their understanding, without attempting to examine whether any natural connexion subsist between the lights of intellectual knowledge and the good qualities of the heart, so that the former, by being judiciously diffused through a nation, might serve to render it magnanimous and virtuous; though those Irish, who thus counteract their natural disposition to require that the riches of the understanding shall serve to support a

\* Many of the inhabitants of Edinburgh, to whom I applied for information concerning the cause of a great prejudice which, at that time, prevailed there against the Irish, told me that it arose from the extreme misconduct of most of the Irish youths, who came there to finish their education. Yet were they, almost all of them, as I have heard, the sons of attentive, well-minded parents, who had taken great care of their first education, so that their subsequent wanderings might fairly be attributed to something in their situation at Edinburgh, which did not suit their character.

virtuous system of social order, appear endowed with superior wisdom, yet is that disposition so congenial to the heart of most Irishmen that they cannot be taught to surmount it.

But when Irish youths are placed at a Scotch university,—supposing the usages in that country to continue the same as when I was acquainted with it,—they are placed under the care of preceptors, who, though they may have none but blameless tastes, have not their heart warmed by a sense of the paramount worth of virtue. They look upon the time spent in the acquisition of learning, as being devoted to a noble object, worthy of being the final aim of man's pursuit. When learning thus appears freed from the subordination in which it ought to be held to virtue, it does not, in general, kindle in the Irish youth such sentiments of either love or respect, as can excite them to vanquish their boisterous passions and their taste for a life of pleasure, to apply themselves closely to laborious studies.

A young Irishman, until he be quite confirmed in the resolution to do well, requires to have some respectable friend near him, who, without taking authority over him, understands the art of establishing his empire in his affections, so as to guide him dexterously in right paths, with a clear discernment of his character; and who, if he cannot explain to him that his studies have a good universal tendency, can at least make him feel that, in his particular situation, it is his duty to apply to them.

This art was entirely, as I understood, neglected by those who were charged, in Scotch universities, with the instruction of young men. They seemed to think that their connexion with them related, solely, to the duty of communicating to them scientific knowledge, and that it would be quite out of the line of their employments, to try to bring their hearts to such a good understanding with theirs, as might enable them to take a strong, salutary influence, over their moral character. (a)

The same objection which I have made to the practice of sending Irish boys to Scotch universities, is, I think, applicable to the fashion that at one time prevailed in Ireland, of

employing Scotch stewards and overseers, from the hope that, by their connexion with the lower classes, they might excite them to imitate their orderly, industrious habits.

The lower classes in Ireland cannot, in general, be induced to execute, with zeal, the business of their calling, unless they perceive, that by a laborious life, they may both heighten their domestic comforts, and also the sweets of their social unions. But the Scotch too often have their attention as completely engrossed by their business, as though they thought that man was sent into this world, solely to learn to exercise certain branches of industry. If they labour to secure some moral object, the contemplation of which warms their heart, such as the pleasure of returning home to their country at some distant day, and living there with an abundant competence, this is an object too abstracted from the present moment, to interest their actual companions.

The Irish, though they well know that an industrious man must partly look to future comforts as the reward of his toils, still expect him, if he be kindly disposed, to allot a full share of his thoughts and time to the social relations, wherein he may be actually engaged. When a band of daily labourers among them perceive that the Scotch overseer, appointed to watch over them, only lives and spares for future time, strictly confining his attention, for the passing moment, to the diligent discharge of his business, their minds, are alienated, not only from him, but from industrious habits, to which they attribute the rise of the cold, calculating spirit which appears to have smothered, in his bosom, all joyous, and sympathetic feelings. Yet, if they are addicted—as they generally are, when they indulge this way of thinking—to idleness and riotous amusements, they cannot help perceiving, that his character is, in the main, much more respectable than theirs. This perception blasts, within them, the sentiment of self-respect, and, by so doing, destroys the last generous feeling which might have given some check to their vicious propensities.

They thenceforth hate the men whose conduct is just and orderly, and cabal together to persecute them.

Many of the Scotch who come to live among the Irish, are



aware that they cannot please them except by manifesting a convivial, social disposition, and resolve not to restrain themselves from freely indulging one. But when they act accordingly, it sometimes happens that they prove themselves not to be versed in the art of duly balancing their inclinations and tempering them by each other. It appears that they must devote themselves with too unbridled an ardour to one pursuit, whether it be of business or pleasure. Having, then, chosen the latter, they plunge so keenly into convivial gratifications that, instead of engaging their Irish companions, by their wise example, to refrain from excesses to which they are naturally inclined, they encourage them to abandon themselves to them.

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NOTE TO THE FIFTY-SECOND CHAPTER.

(See page 132.)

(a) Whatever be the prevailing fault among any people in an advanced state of civilization, it is reasonable to expect that many of their most rational individuals, will be induced to remark it with a lively disapprobation, and carefully to keep themselves exempt from it. This is the manner in which several wise, respectable Scotchmen act, in regard to the ambition, so prevalent in their country, to shine by intellectual talents, without paying any attention to the connexion that ought to subsist between them and virtuous principles. These peaceable, upright minds, repelling from themselves ambitious desires, wear out life in an honourable obscurity, anxious for nothing but to purify their own thoughts and to employ their knowledge—of which they frequently have a great store—in the discovery of truths, that shall enlighten them on the nature of their positive duties towards their fellow-creatures, and teach them new motives for magnifying the glory of their Creator. Whether Scotchmen of this description could readily take a salutary influence over the heart of Irish pupils is a point of which I am ignorant.

## CHAPTER LIII.

TRANSPORTS OF ANGER, AMONG THE SCOTCH, TAKE A LONGER TIME TO SUBSIDE, THAN AMONG THE IRISH.

Many of the Scotch are passionate, though not so much so as the Irish: they oftener, too, know how to moderate their temper, and to prevent its warmth from having evil results for society.

But, notwithstanding, the first frenzy occasioned by furious anger, lasts longer, I believe, in them, than in the Irish. So that, as it appears to me, the indulgence accorded by the law, in some cases, to a transport of anger,—could it, under one common government, be proportioned exactly to the different national characters included in the empire,—ought to comprehend, for the Scotch, a somewhat greater lapse of time after the provocation, than a just allowance for the passions of the Irish would require it to do.

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CHAPTER LIV.

DIFFERENCE OF THE SCOTCH AND IRISH CHARACTER EXEMPLIFIED IN YOUTHS OF THE TWO COUNTRIES WHO, AFTER HAVING BEEN CORRUPTED, REFORM THEIR MORALS.

When Scotch or Irish youths begin to lead a dissolute life, experience still warrants their friends to hope for their reformation, unless they have a very remarkable propensity to vice. But in this respect, as in many others, from what I have heard, a difference may be remarked between the two characters.

The reformation of the Irish youth, depends, almost entirely, on the society into which he falls. If friendly and respectable persons prove that they take interest in him, he is often affected by their kindness and counsels, so as to be thoroughly reclaimed by them.

Once a Scotch youth goes astray, he is far less docile to the warning voice of the wise, and friendly members of his society; but his own solitary reflections sometimes produce a sudden and praiseworthy revolution in his character.

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## CHAPTER LV.

### RASHNESS AND PRUDENCE IN THE SCOTCH AND IRISH.

The Scotch and Irish have, both, in their character, a great mixture of rashness and prudence.

These two opposite qualities, however, influence them so differently, that the Scotch are considered remarkable for their prudence, and the Irish for their rashness. Yet, I believe, that any deficiency in the former of these qualities, which may be reproached to the Irish, ought to be attributed rather to their intemperate passions, than to the niggardliness of nature in imparting to them the elements of a cool, sound judgment. I believe, that where the strenuous exertion of a talent, occupies an Irishman so exclusively as to leave him no leisure to attend to passions unconnected with its exercise, and that ample experience of the degree of power that he derives from it, has given him full opportunity justly to appreciate the extent to which he may possess it; I believe, that in this case, he is to the full as likely as a Scotchman, wisely to measure his undertakings on the compass of his ability to execute them, as also warily to foresee, and vigilantly to guard against, every counter-project which his antagonists may lay to defeat his plans.\*

\* When I first went to Paris, it was customary, in the French circles that I frequented, to call a celebrated British military commander, who was a native of Ireland, the British Fabius: and I often heard surprise expressed at an Irishman's deserving to be thus designated, though, had he been a Scotchman, it was observed, his conduct would have been quite in keeping with his national character. Assuredly I have not the smallest pretension to being competent to judge whether this appellation had been merited by the great man to whom it was applied. But I will venture to say, ge-

## CHAPTER LVI.

DISTINCTIONS BETWEEN THE SCOTCH AND IRISH  
WRITERS OF IMAGINATIVE WORKS.

The sensibly directed imagination of the Scotch, and the fundamentally, metaphysically disposed one of the Irish, imprint somewhat distinct characteristics on the style of those of their writers who relate some interesting event, or discuss, with a warmed imagination, a subject that immediately concerns morality.

In the Scotch, imagination seems to preside, conjointly with reason and memory, over the texture of their thoughts, so that it would be impossible to separate, in them, what belongs to it, from the portions of them furnished by their other faculties. They have considered the subject in a point of view in which it had an equal and identical interest for their imagination and the other powers of their mind, that were called forth in unfolding it.

The Irish often spread, with prodigality, the treasures of their imagination, on the subjects susceptible of receiving them, but they enter less essentially into their manner of exposing them, so that you would have no difficulty in representing, to yourself, the train of their thoughts and sentiments, stripped of this garniture. They express their metaphysical ideas, and their conceptions relatively to the affections of the heart, by comparisons, metaphors, and visible signs, in order to make themselves clearly comprehended. It is further a satisfaction to them to render their style glowing and impressive, by warming it with the aid of a fervent imagination.

At present, good writers in general, particularly where they make use of the same language, model their writings so much on those of their predecessors, that the distinctions of which I have just spoken, are greatly obliterated. However, the readers who examine, with attention, those writings of Scotch

nerally, that an Irish military commander is, to the full, as likely as a Scotch one, to fulfil the duties of his station in so circumspect a manner, as to merit being distinguished by such a title.

and Irish authors, in which imagination is exercised, will usually, I believe, discover some traces of them. (a)

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#### NOTE TO THE FIFTY-SIXTH CHAPTER.

(See page 138.)

(a) The Scotch excel the Irish in the talent of expressing, with artless simplicity, an immense variety of sentiments on the same subject, all tending, in concert, to unfold one settled, uniform state of mind: but they have not the same talent for describing a clash of contradictory passions. Thus I believe that the Irish excel, not only the Scotch, but perhaps every people, in the power of representing pity or tenderness and rage, lodged in whatever proportion in the same bosom, and regarding the one object. The conflict of these two passions—as it is displayed, sometimes, in the writings, and even in the practise of the Irish—is wonderfully striking; it exhibits both as having an extraordinarily tenacious hold on the mind, from which the exertions of the other cannot expel it.

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#### CHAPTER LVII.

THE SCOTCH ARE, IN GENERAL, MORE ATTENTIVE  
THAN THE IRISH, TO THE OUTWARD APPEARANCE  
OF THE PERSONS OF THEIR SOCIETY.

Though the Scotch are, in general, more abstracted than the Irish, from attention to the society wherein they may be placed, yet whatever is singular or original in the appearance of the individuals composing it, commonly makes on them a livelier and more lasting impression.

An Irish person, if he meet with a stranger who has something odd in his outward appearance, fixes his attention immediately on the idea of the nature of the mind which reigns within the form that presents itself in such a singular manner. Once he is acquainted with that—and he is so quickly, or imagines that he is—the originality of the figure strikes him with little or no surprise, and he often thinks no more of it.

The Scotch person who happens to observe a figure of this description, retains the image of it continually in his mind. He feels a wish to know what such an appearance indicates of the mind-connected with it, but he does not, like the Irish person, readily come to a satisfactory conclusion on this matter.

A Scotch person, as far as depends on the national distinction of character under consideration, has more difficulty than an Irish, in concealing the emotions of surprise, approbation or disapprobation, which the air or manners of those whom he observes, occasions in him.

The Irish person, absorbed in attention to their mind, sees little which appears strange or new to him, in their look or deportment. Holding, as I may say, the clue in his hand, which enables him to trace the connexion subsisting between the exterior figure of any particular human being and the mind expressed by it, the former usually seems to him quite natural. If ever he witnesses external forms of behaviour, which excite surprise in him, his wonder does not precisely regard what they are in themselves. It arises from the consideration of the difference that prevails between what they really are, and what, from his knowledge of the individual exhibiting them, he would have expected them to be.

A Scotch person, not comprehending—comparatively speaking—in one concentrated view, the whole of the character of the individuals whom he meets with, judges of it in detail by continual observations on the expression of their exterior figure, and it may long continue to surprise and interest him by its variety.

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## CHAPTER LVIII.

### THE SCOTCH ARE MORE PRONE THAN THE IRISH, TO JUDGE THEIR NEIGHBOUR WITH SEVERITY.

The great vivacity with which the Scotch receive the impressions of sensible objects, and the kind of connexion which their imagination establishes between the appearances exhi-

bited by the human figure, and the emotions of the mind within it, render them more prone than the Irish to judge, severely, actions or customs in themselves indifferent. Once their own feelings, or accidental circumstances, have led them to associate such and such outward appearances with any particular ill intention of the mind, unless they be uncommonly indulgent, or have a great knowledge of the world, it is afterwards very difficult to engage them to judge, with candour, those appearances; notwithstanding, that they are sometimes such as rather to indicate a guileless, than a depraved disposition.

I must, however, add, that these remarks, relatively to the severity with which Scotch persons are liable to judge of the intentions of the individual whose mode of behaviour displeases them, were furnished me, principally, by my observations, in Scotland, on the character of females.

Women, much oftener than men, are tempted, by their ignorance of the world, and by a propensity to subject others to the same rules of conduct which they prescribe to themselves, rigorously to decide that the manners which would be blameable in them, as being a departure from their principles, must be equally reprehensible in others.

In all countries, women are taught to let their thoughts and conversation roll almost entirely on the affairs of mankind in private life.

The extreme attention which they, in consequence, pay to the concerns of their neighbour, frequently tempts them to indulge in a habit of prying into the nature of another's actions, and unjustly censuring them.

When the Scotch and Irish women are guilty of this fault, they seem to me impelled to it by motives somewhat differently modified.

The Scotchwoman appears, though unconsciously, more excited by the wish to make her opinion feared, since otherwise it would not have enough of influence.

The Irishwoman more appears moved simply by the idea, that what concerns her neighbour, nearly concerns herself.(a)

She is not urged, by a restless anxiety, to make her opinions have weight in society, because, little as society is ad-

vanced in Ireland, she still feels that all the persons of her company are, at heart, sufficiently disposed to allow her over them, a due share of influence.

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#### NOTE TO THE FIFTY-EIGHTH CHAPTER.

(See page 140.)

(a) The Roman ladies, when they yield to the habit of constantly inquiring into their neighbour's concerns, with a wish to find in them matter for censorious remarks, appear, like the Scotchwomen, to be willing to erect themselves into a power, to whose opinions society shall, from fear, pay great deference, though it may not be enough inclined voluntarily to submit to its authority.

In Rome, as in Scotland, a respectful awe of the opinion of society—or, in other words, of women—is at too low an ebb.

In France, the women, also, let it appear, that they enjoy being invested with an authority sufficiently powerful greatly to control manners and customs. But they manifest such a disposition, in a very different manner from the Scotch and Roman women. The two latter, living in countries wherein the influence of women in society has never been much acknowledged, labour blindly to give it more importance in it, without seeming to be aware of their proposing to themselves such an end. They do not act in concert, nor do they endeavour to legislate for society in general; rather confining their efforts to an angry persecution of the individuals, who appear to them to have done something, for which they are entitled to call them to account.

Frenchwomen inhabit a country in which their sex has long been treated as entitled to exercise great power in society. Their power is now on the decline; but, notwithstanding this circumstance, they consider themselves as having a legal right to endeavour to restore it to the flourishing state in which it once was. They are further emboldened to this undertaking, by perceiving that they have men to deal with who, however much they may determine to mutiny against their empire, can, in spite of them, with a little address, be reduced into ample subjection to it.

To attain this end, they combine, in some degree, their operations: for whatever particular quarrels may subsist between them, they usually support each other, in such attempts to take the lead in society, as may add to the importance in it of their entire sex. They frame laws for its guidance, in all matters of which they may have learned to think that their province requires them to take cognizance; and they succeed in their pretensions to



have them generally obeyed, less by venting their displeasure against those who set them at nought, than by artfully extolling the persons who implicitly submit to them.

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## CHAPTER LIX.

THE IRISH HAVE, MORE THAN THE SCOTCH, AN INTENSE CONSCIOUSNESS OF THEIR RELATIONS WITH THE MIND OF THEIR FELLOW-CREATURES AND WITH UNIVERSAL NATURE. THIS CONSCIOUSNESS, FROM BEING OPPRESSIVE TO THEIR SPIRITS, HAS LESS CHARMS FOR THEM.

I have already taken notice to the reader of the peculiarity in the constitution of the Scotch, which disposes them, at times, to feel as if they were gently dying away, and dissolving into universal nature.

This state of their mind appears, for the few instants that it lasts, to cause them an intense gratification, and not to be accompanied, in the slightest degree, by a sense of despondency or of depression of spirits.

The Scotch, when they are in the frame of mind in which they generally remain, do not feel their relation either with inanimate, universal nature, or with the mind of their fellow-creatures, so very intimately as the Irish do. The sense of these relations has, however, more charms for them, because, as it never effaces from their mind the sense of their individual forces and independent existence, they remain sufficiently animated exquisitely to enjoy the consciousness of being in relation with the whole exterior world.

The Irishman finds his mind precipitated, as I may say, into a close contact with that of his fellow-creatures, by an irresistible impulsion, which causes him uneasiness, from its not allowing him to feel sufficiently concentrated in himself.

He is also so overpowered by the sense of being mixed with the elements of nature, that it causes him continually to complain of the languidness and oppression which the air of his native land makes him experience. Nor does he

seem able to escape from this oppressive feeling, otherwise than by leading a sufficiently active life to give energy to his constitutional forces.

To the langour which the Irish feel, owing to their sense of their individual existence being too much overpowered by their sense of their relations with the exterior world, ought, I believe, partly to be attributed the passion for combatting together, for which the lower Irish are so distinguished.

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## CHAPTER LX.

### SPIRIT OF CLANSHIP OF THE SCOTCH AND IRISH. THEIR INAPTITUDE TO THE CULTIVATION OF A STEADY, DISINTERESTED FRIENDSHIP.

I have, in the first part of this work, explained my thoughts concerning the evils which result from a spirit of clanship, and I have mentioned my opinion that one of the essential methods of counteracting it is to encourage, judiciously, in the nation in which it prevails, a habit of forming disinterested and steady friendships.

I do not intend to add any thing to the general principles, on those subjects, that I have unfolded in the chapter to which I allude, and shall content myself here, with making some application of them to the character of the Scotch and Irish.

Both people,—as it is well known,—are naturally greatly inclined to forming themselves into clans.

Both seem to me, also, too little disposed to engaging themselves in indissoluble ties of friendship.

I believe, however, that the Scotch are, still more than the Irish, prone to separate into clans, and that they are more averse to imposing upon themselves, the obligation to be, through life, unalterably attached to their friends.

I judge that they shake off, more lightly than the Irish, the bonds of friendship, because I have heard several well informed, respectable Scotch persons say, that it was considered very imprudent to bind ourselves, closely, by the ties of friendship,

with a companion not related to us, since it constantly happened that, at some period or another of our life, we found it expedient to dissolve such a connexion.

I do not believe that the Irish have ever adopted this principle. Most of them, when they think about their aptness to friendship, represent it to themselves as a very sweet, noble, affection, and one which they are particularly formed to exercise.

In general, in their youth, they choose one or more friends to whom they warmly attach themselves; and it often, perhaps, happens, that throughout their whole life, they take interest in being acquainted with the destiny of these early companions.

However, their friendship for them usually soon ceases to be an active affection, exciting them to render them important services. By degrees it dwindles away, so as at last to have no other existence than just that of a passive recollection laid by in their memory.

Whenever the Irish apply seriously to the improvement of their character, they will find it, I believe, necessary to exert themselves to render their friendly engagements more efficient and durable.

In the chapter wherein I have described the symptoms which at the present day, wherein the spirit of clanship is restrained in these countries from openly showing itself, mark its existence, I have been guided, in the picture which I have drawn of those symptoms, by my observations on the Irish character.

The more decided character of the Scotch prevents the spirit of clanship, now that they cannot freely hearken to it, from still agitating them as it does the Irish. Once they found themselves debarred the liberty of methodically and totally arranging their conduct agreeably to its dictates, their love of guiding the whole course of their lives by strong, consistent principles, made them quite refuse to listen to its counsels, wherever they found them contrary to maxims better suited to teaching them to execute great projects adapted to their actual situation.

I was, nevertheless, convinced, after having observed the Scotch, that the spirit of clanship, notwithstanding its being

thus apparently discarded from their bosoms, really held to them by more deeply stricken roots than those which supported it in the breast of the Irish.

Their strong attachment to their particular country, seemed to me partly to proceed from a disposition to clanship, which urged them to confederate together, to sustain their countrymen against the members of the distant parts of the empire.

Nor could the habit which they seemed to have acquired, universally, of considering the glory gained by any part of Scotland, to redound to their own individual honour, in the eyes of foreign nations, prevent bitter pangs of jealousy and animosity from rising among them, owing to competitions existing between different Scottish districts.\*

The Scotch, then, if they sought truly to conduct their national character to its utmost perfection, would find it necessary to bestow, to the full, as much vigilant care and application, as the Irish, on the task of surmounting their propensity to enlist themselves under the banner of a clan.

It may be thought that, as the Scotch are held together as one people, by the powerful ascendancy of England, as well as by their respect for the opinion of foreign nations, and that their latent disposition to dissolve into clans, does not hinder them from composing a respectable, well united kingdom, it is of little consequence whether their native character be such, as that, were they an independent people, who confined their views to the internal state of their country, they would quickly split into factions or clans.

If, however, the perfection of the character of individuals requires them, as I believe it does, to conform their disposition to just notions of all the public, as well as private virtues, the character of the Scotch remains in too imperfect a state, while patriotic sentiments are urged on it, to a remarkable degree, by external circumstances, and are not, as much as nature admits of their being, engendered by a native principle of right, developing and harmoniously combining all the laudable inclinations which belong to their character.

\* The natives of Edinburgh and Glasgow, though proud of the ap-  
pliances bestowed on either city, by foreigners, continually disputed with a  
good deal of rancour with each other, to assert the pre-eminence of the one  
to which they were particularly attached.

While it is the ascendancy of England, and respect for the opinion of foreign countries, that keep the Scotch a united people, the wheels of the general social system of the empire, cannot be expected to move with the same facility, in conformity to a unity of design, which they might acquire, were all the inhabitants of the three kingdoms filled with a spirit proposing to them strictly analogous views. Did the Scotch, from their heart, love the whole of Scotland as their country, they would have a fund of liberal sentiments within them, susceptible of such a developement, as to engage them to introduce no contracted, patriotic views, into their relations with the empire; but, to subordinate the services which they might render to the land of their birth, so carefully to the weal of the British nation, that all their labours might directly combine with those of the enlightened English and Irish, to render the empire happy, flourishing, and united.(a)

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#### NOTE TO THE SIXTIETH CHAPTER.

(See page 146.)

(a) I do not mean to extend the principles which I have just advanced, so far as to imply that an ambition to be highly esteemed of enlightened foreigners, ought not to receive a vigorous impulsion in a nation, for the sake of determining it to act with energy and wisdom. The Scotch are too evident a proof that such an ambition contains incentives to a noble line of conduct, for it to be right to overlook the moral advantages that may be drawn from it. What I intend to say is, that an ambition of this kind should be diffused, with such a just measure, through men's genuine, patriotic sentiments, as to develop and strengthen them. Care should be taken not to allow it to overpower them and occupy their place.

## CHAPTER LXI.

THE OPERATIONS OF AN INHUMAN DISPOSITION ON  
THE SCOTCH AND IRISH.

Those of the Scotch and Irish who prove themselves capable of inhuman acts, appear to be partly determined to them by different motives.

The thoughts of the Scotchman do not, in general, rest with any great weight on the idea of the barbarous action which he means to perpetrate. He is guilty of it, because he finds it conducive to the fulfilment of some project which fixes his attention.

The passions of the Irishman lead him more to contemplate the direful act as the final end of his undertaking. When collateral considerations decide him to the perpetration of a barbarous action, he usually, if he be not totally hardened to cruelty, feels a stronger pang of remorse in committing it, than would a Scotchman who had resolved on similar deeds.

An Irishman too, if his mind be not entirely overrun with sanguinary passions, is more prompt to succour a stranger in a perilous predicament than is many a Scotchman, whose usual mode of behaviour is irreproachable. The latter, when he is intent on his own proper business, too often refuses to neglect it, even to discharge some urgent duty of humanity.

However, though the Scotchman guilty of some cruel action, seems, in comparison of the barbarous Irishman, rather to sacrifice his victim to some idolized lust than to bear him ill will, it cannot be truly said, absolutely speaking, that though he is insensible, he is not malevolent. Men are never completely void both of kind and malignant feelings, respecting their fellow-creatures. Where they allow the former to perish in their breast, the latter, like weeds in uncultivated land, will surely rise there: and will seldom fail of rendering them ferocious. I think that this epithet can, with peculiar justice, be applied to characterize those persons among the Scotch—few indeed, I believe, in number—whose disposition does not revolt from the commission of an inhuman crime.

## CHAPTER LXII.

THOUGHTS ON THE ADVANTAGES THAT WOULD ACCRUE TO STUDIOUS MEN, OF BOTH SCOTLAND AND IRELAND, HAD THEY THE HABIT OF ALTERNATING THEIR LEARNED LABOURS WITH ACTIVE EXERCISES.

Now that the main business of mankind seems to be, not so much to add to their stock of knowledge, as to learn the art of turning, to an invaluable profit, what they already possess, by employing it to perfect the virtue and happiness of nations; I think it requisite both for the Scotch and Irish, often to interrupt their sedentary studies, to attend to active exercises.

I have already,—in the first part,—described the share which, in the well taught mind, a hardy, active life may be expected to have, in preparing it to attach itself to virtue with warm affection.

I shall now only add, in reference to the Scotch, that a habit of applying, in their turn, to robust exercises, would invigorate and enliven their imagination, rendering it much more capable of delighting itself with glowing pictures of a sublime, yet practicable system of moral order: at the same time such a habit would give their constitution strength to hinder their imagination from clinging,—as it very commonly does now,—to the objects which affect it, with a morbid tenacity.\*

The mountains of Scotland ought, I believe, to be in a great measure, the theatre of those exercises by which Scotchmen would undertake to fortify their constitution and exalt their

\* I have heard, since I have quit Scotland, that it has been ascertained, that the disorders which occasion an alienation of mind, are making an alarming and equal progress in each of the three kingdoms; and I believe that these dreadful complaints are increasing as much in France. However, as to an indication, in a people's aspect, of their having a tendency towards them, I have only particularly noticed it among the Scotch. When their national distinctions of appearance were entirely new to me, and excited my curiosity, I was struck with the idea that there was, probably, many maniacs among them; for numbers of them looked as if, owing to their enfeebled health, they were not able to resist the pertinacity with which their imagination ever contemplated, ardently, the same object.

imagination. They should, no doubt, in forming their character on a bold, lofty scale, take care not to place the grand features of it in such a dependence on a mountain life, that a change to one past in the lowland countries, or in the heart of cities, would obliterate them.\*

Much of the vigour, therefore, given to their mind, ought, I think, to be the result of a hardy mode of living of such a nature, that they could pursue it any where as well as in the mountains of Scotland. But still they should be accustomed to take, among those mountains, excursions, requiring great strength and activity. So congenial would such an employment of time be to their imagination, that it would raise it to a high elevation, and prepare it to do its part in forming their mind to cling, with affection, to the finest system of civil polity, which their reason might have learned to contemplate with approbation.

If those of both the Scotch and Irish engaged in the prosecution of sedentary studies, were taught to relieve them at certain periods by robust exercises, I do not believe that this alternation of different kinds of pursuit, ought to be marked in the two countries by exactly the same intervals; the Scotch, who are more proper than the Irish deeply to immerse themselves in abstruse studies, ought not, I think, to interrupt the train of their thoughts so often as they. The lapse of time allotted to both their studies and relaxations should be longer. Were the Scotch to break, very frequently, the thread of their learned meditations, the interest taken by them in their studies would, probably, quickly subside, and they would, thenceforth be tempted never to supersede their amusements by business.

The power of habit over the Irish would make them much more readily learn, continually, to vary their pursuits from sedentary to active, at short, though stated intervals, without allowing the interest with which they had originally inspired them, to be in the least diminished by these frequent interruptions.

\* This, it is said, frequently occurs in regard to the highlanders of Scotland of the working classes, who, though an admirable people while they remain in their mountains, quickly degenerate when they fix in the plain country, and become much less estimable than their native inhabitants.



## CHAPTER LXIII.

WHEN THE EYES OF THE IRISH HAVE A BEAUTIFUL EXPRESSION, THE RAYS IN THEM WHICH RESEMBLE THOSE OF THE SCOTCH, VEIL THOSE THAT LIKEN THEM TO THE EYES OF THE SPANIARDS.

I have, in a former chapter, enlarged a good deal, on the beautiful expression which may sometimes be remarked in the eyes of the Irish.

I shall now observe, that such an expression can only then be found in them, when those of their rays that denote a Scotch, or sensibly directed imagination, are not overpowered by the rays which signify that the fund of their imagination is Spanish, and metaphysically directed.

In beautiful, pleasing Irish eyes, the Scotch rays, as I shall call them, veil over the Spanish ones in such a manner, that, though they receive from them strength sociably to fling forth their lustre towards the persons present, they engross, for themselves, all the attention and admiration of the beholders; so much are they more striking and prominent than those Spanish rays, and so much do they conceal their severe metaphysical expression.

When the Scotch rays vanish, as they frequently do, so much away, that the keen, metaphysical ones, appear quite manifest, the latter look so concentrated to a point, and so sharp and scrutinizing, that the eyes which they animate bear, commonly, a great resemblance to the image which we are taught to form to ourselves of those of a lynx.

I have frequently remarked Irish fair ones, whose eyes were usually extremely beautiful, by reason of a Scotch softness and purity, which, warmed with a vivacity peculiar to the Irish, were diffused over them, and I have chanced to see those same persons at moments when, owing to fatigue, indisposition, or some galling emotion of mind, the rays of their eyes attuned to the expression of a metaphysically directed imagination, completely overpowered the Scotch rays, showing themselves openly and unveiled to the spectators. It would

be difficult to imagine, without having observed it, the strange contrast which the expression of their eyes formed at such times with the one that usually distinguished them. 'Twas wild, keen, disturbed, sometimes even bordering on savage.

Their aspect, in its usual state, was proper to grace a bower of fragrant shrubs, whence silence was sweetly banished by the voices of melodious song birds.

When the metaphysical expression exclusively prevailed in it, it would have appeared in harmony with the scene around had it belonged to some wanderer on the bleak shore of a disturbed sea, over whose head sea-fowl were wildly screaming.

At all times, I think, an attentive glance on the eyes of most Irish persons whom I have observed, can detect something severe, and generally agitated in the fund of their expression. The sparkling signs of mirth and gaiety may float playfully around this fund, may hide it greatly by their joyous flashes, yet do they penetrate it but little.

The Irish have a fine, discriminating intellect like the Scotch and French, but they cannot, like them, employ it abstractedly from the consideration of man's moral feelings as they may be exemplified in living subjects. 'Tis in diving into those feelings that their lively, acute intellect finds constant employment. They, in consequence, readily contract the habit of examining strangers with a thoughtful, penetrating, finely discerning look, and with a manifest desire to detect every failing and vice in their disposition. This criticising look—in eyes in which the characteristics of a metaphysically disposed imagination predominate—easily degenerates into a very suspicious one, that becomes the more offensive on account of the shrewd expression combined with it.\*

\* Individuals of the lower classes in Ireland, on account of their being unhappily alienated, as they, in general, now are, from those of the upper, are remarkable for fixing on them a look expressive, at once, of their wish to dive into the inmost recesses of their soul, and of their hostile distrust of the sentiments, relatively to them, which occupy it.

## CHAPTER LXIV.

REASONS WHY AN EXUBERANT FLOW OF MIRTH IS,  
IN GENERAL, VERY DISAGREEABLE AMONG THE  
IRISH.

The refusal of the metaphysically inclined portion of Irishmen's imagination to second the feelings which excite them to social mirth, partly accounts for a fact arising from their moral constitution, whose existence is, I think strikingly manifest; namely, that a flow of joyous spirits, when it is vehemently indulged, is usually, in them, singularly disagreeable to the beholders.

The sensibly disposed portion of their imagination, does not cause their joyous spirits to expand in the same orderly channels in which the most unbridled mirth, among the Scotch, constantly flows. In the latter it is retained within bounds, within which it cannot fail of pleasing, by the power of sympathy, that ordains that the mirthful dispositions of each individual, in a joyous assembly, shall exactly harmonize with those of his companions.

The sensibly disposed portion of the imagination of the Irish cannot produce this pleasing effect, on account of its being prevented by the remaining portion from holding a steady, even course.

The metaphysically inclined portion of it is also too much embarrassed in its movements, both by the sensibly disposed portion, and by joyous feelings with which it does not accord, to preside with the same grace and elegance over effusions of mirth among the Irish, that a thoroughly inclined metaphysical imagination, in unison with their feelings, does among the Spaniards.

Nor does a vigilant, and acute reasoning faculty, watch, in the Irish, as in the French, to supply the deficiencies of imagination, in obliging the merry, sociable feelings of each individual, to clothe themselves in a graceful expression, and keep within such bounds as that all his companions can sympathise in them.

An Irishman, when he breaks forth into an exuberant flow of mirth, commonly seems moved by a powerful animal impulsion, which he does not know how to moderate, and skilfully make bear on all his companions, so that they shall cordially partake his merriment. Yet does he feel the desire to attune their spirits to his, and the serious, severe disposition which, in spite of the indulgence of his mirthful propensities, still prevails within him, makes him tremblingly alive to the apprehension that his gaiety is unseemly: it inclines him, imperiously to expect that every one shall keep him in countenance, by bearing a part in his extravagant amusements. They therefore oppress, instead of raising the spirits of the beholders, both because they are in themselves ungraceful, and that his look and air give notice of his being more in a quarrelsome than a joyous humour.

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## CHAPTER LXV.

IT WOULD BE LESS DIFFICULT TO TRAIN THE IRISH TO BE THOROUGHLY HUMANE AND GENEROUS, THAN ANY OTHER PEOPLE. CAUSES IN THEIR MENTAL CONSTITUTION OF THE CLASH FREQUENTLY OBSERVABLE BETWEEN THEIR COMPASSIONATE AND SANGUINARY PROPENSITIES. MEASURES TO WHICH THEIR UNITED INFLUENCE IMPELS THEM.

Though the harsh, malevolent passions of the Irish, from their flowing with concentrated impetuosity, and seeking to vent themselves on precisely determined, near objects, appear to have a greater empire over them than passions of a like nature have over any other people, I believe that the task of training the Irish to be thoroughly generous and humane, would be attended with less difficulty than a similar one undertaken for the improvement of the natives of most countries.

Two causes have induced me to adopt this opinion.

First—Observing that the passions which tempt the Irish to conduct themselves unfeelingly, appear openly and undisguised, I judge that it would be easier to discipline and cor-

rect them, than it would be rightly to educate those passions in any people in whom they operated more sluggishly, and kept themselves more concealed.

Secondly—It appears to me, notwithstanding the vivacity of those passions in the Irish, that they are not in them so strong and stubborn as in most people.

They are, I deem, more easily mollified in the Irish than in the natives of various other countries, wherein the goadings of ambition more affect the national character than they do in Ireland. In those countries men more frequently execute projects of selfish aggrandizement of such a nature, that they cannot accomplish them without doing harm to their neighbour.

I believe it would be harder to determine them to stifle an ambition thus selfish and unjust, than to persuade the Irish to rise superior to angry and vindictive passions: because the projects of ambition have, usually, something noble in them, that inclines the mind that entertains them to rest satisfied with itself, and to palliate the transgressions against brotherly love, which it cannot, in fulfilling them, avoid committing. The furious rage, on the contrary, which so often converts an Irishman into the implacable persecutor of his neighbour, has nothing grand or interesting in it. An enlightened Irish mind, therefore, easily learns to perceive, that, in order to maintain its own dignity, it ought steadily to vanquish any propensity it may have to so barbarous a passion.

In countries where a metaphysically disposed imagination reigns exclusively, the natives must be more excited than the Irish are, to take pleasure in acts of cruelty. Because they can more easily than they transform into a picture fraught for them with ineffable delight, the image of tortures inflicted on the person whom they hate.

The Irish, though often pushed by barbarous passions and the metaphysically bent portion of their imagination to delight in spectacles of misery, cannot, usually, create them without feeling a pang of compunction and pity, even where a thirst of vengeance urges them to rejoice in the mischief which they may have done.

They cannot contrive so to distort their ideas as to be able

to find, on reflection, something delightful in the thought of another's sufferings, when they cause to him who directly feels them, intolerable anguish. The sensibly directed and tender portion of their imagination, mingling through the metaphysically disposed part of it, humanizes it so effectually, that it obliges the mind which it inhabits to feel, with simplicity and truth, for its neighbour, even though he be an enemy. It paints to it his sorrows, so faithfully, that it cannot avoid having for him a fellow-feeling, prompting it to sigh over his wretchedness rather than to rejoice at it.

The ferocious passions which work within so many of the Irish, being, to a very remarkable degree, thwarted by lively sentiments of humanity, give rise to an extraordinary conflict in them, between their desire to indulge barbarous passions, and their repugnance to allowing them to select special victims. They would wish to keep those passions for ever, as I may say, suspended in the air, and, though in regions where the thunder is continually rolling, the thunder-bolt will sometimes fall, though a people constantly worked up to sentiments of rage against their supposed enemies, will sometimes be guilty of acts of wanton cruelty, it is, nevertheless, true that the Irish would be glad, were it possible, to gratify their malignant passions, without, at the same time, doing harm to any one.\*

On this account, they seem to be particularly prone to engage in party quarrels; since, by so doing, they can make their zeal to support a principle, continually nourish the wrathful fire which devours them, without letting their thoughts dwell on the precise images of the ill-fated objects that may be consumed by it.

To make a compromise between their ferocious and humane passions, the ignorant Irish are very fond of legislating for their neighbourhood, and of enacting grievous penalties against the transgressors of their laws. Thus, they please themselves with the idea of being only the executors of justice, when

\* The above assertion was, perhaps, more justified by the Irish character in my youth, than it is at present. Those who now commit flagitious acts seem to be more hardened, by a ferocious education and a habit of indulging lawless rage, against sentiments of humanity, than the Irish once were.

they satiate their barbarous rage: and they make it a point of duty to steel their hearts against sentiments of humanity, if, at sight of the victim whom they intend to sacrifice, they should rise within them, and endeavour to dissuade them from their sanguinary purpose.

The check which their feelings of compassion impose on their wish to enjoy the sufferings of the victim of their fury, is often the cause of the whimsical torments which the Irish inflict on the person in their power who has incurred their displeasure.

These torments are certainly, sometimes, such as to appear exclusively dictated by an atrociously savage disposition; but, however the habit of fiercely inflicting them, joined to the excitement given to the passions of an infuriate mob by each individual composing it, may make those whimsical punishments assume the character of the last excesses of which the most cruel vengeance could be guilty, the details which I have often heard respecting the administration of them, have convinced me that the original propensity of the Irish to invent such punishments, greatly proceeds from a wish to torture and terrify their victim, without utterly ruining, or doing him a lasting injury.

I infer from these remarks on the Irish character, that the feelings of humanity, so deeply stamped in it, only serve, in its present state, to render its boisterous, sanguinary passions more widely wasteful.

Were those passions unrestrained by any kindly feelings, they would direct themselves, with their whole weight, on particular objects, and be contented with the commission here and there of partial enormities. But now that the more generous feelings of the Irish will not allow them to persecute an individual, considered as such, their restless, barbarous passions cannot procure for themselves full gratification, otherwise than by placing the whole country under the government of laws and principles which oblige men to look on each other as enemies, and instigate them to the work of mutual destruction.

The Irish, then, are a striking proof that it is in the heart that duty calls upon us to baffle unkindly passions, and that we deceive ourselves lamentably, when we boast of our hu-

manity, merely because our nature shrinks from an overt act of cruelty.

The Irish, no doubt, may plausibly affirm, that the party rage by which they desolate their country, takes its rise from unfortunate circumstances, and not from their native disposition. However, I believe that whenever they impartially study to get acquainted with their own national character, they will arrive, before long, at the conviction that, where it is not carefully corrected, it gives them a stronger inclination than is usually felt in other countries, to plunge into a state of civil warfare.

A singular tendency in them to become violent partisans is visible in almost all Irish persons, who abandon themselves to their natural bent; though their situation, or the diversity of the compass of their mental vision, may occasion the objects at which they take offence to be very different, they generally agree in a disposition pertinaciously to reflect, with acrimonious discontent, on some real or imaginary cause of displeasure. Often do you see an Irish person who is amiable and rational when conversing on any topic but one, and who, as soon as that one is broached, lets his angry passions swell into such a ferment as to render him incapable of hearkening to reason.<sup>(a)</sup>

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NOTE TO THE SIXTY-FIFTH CHAPTER.

(See page 157.)

(a) In amiable women the disposition to fret continually over some one subject of dissatisfaction frequently leads to the conception of a fond ill-starred passion, which long prompts them to indulge in pining regret.

Passions of this nature often prey on the mind of women in all countries, but they appear to me particularly congenial to the Irish character.

Some Irish persons seem to hold a middle place between those in whom a motive of discontent kindles stormy passions, and those in whom it awakens tender sorrow. Such persons are not in the main of an unhappy or fretful disposition, nor are they, in general, inclined to reflect bitterly over some permanent cause of displeasure. A stream of discontent is, however, con-



stantly kept up within them by something that appears to them vexatious in passing occurrences. The causes that nourish this stream may sometimes change, but it still flows on as from a perennial source, in pretty nearly the same quantity.

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## CHAPTER LXVI.

THE IRISH HAVE A NATURAL APTITUDE FOR TRACING, IN THE HUMAN HEART, THOSE PRINCIPLES OF ORDER, WHICH MIGHT BE TAKEN ADVANTAGE OF, TO FIT MANKIND FOR ENJOYING THE BLESSINGS OF A GOOD, FREE GOVERNMENT. THEY ALSO HAVE A FINE TACT FOR DIVINING THE CHARACTER OF THE INDIVIDUALS WHO COME WITHIN THE RANGE OF THEIR OBSERVATIONS. INJURY THAT THEIR CONFIDENCE IN THIS TACT DOES, AT PRESENT, TO THEIR CHARACTER.

The Irish, when they duly cultivate their native mental advantages, are peculiarly fit to study successfully in mankind, those principles of order, by the careful developement and counterbalance of which, a portion of freedom, sufficient to exalt the happiness and dignity of human nature, might be assured to each individual of a nation, and, at the same time, peace, prosperity, and a just subordination, be firmly established within it.

The ability to penetrate into the sources of order in the human mind, so as to ascertain the use that could be made of them for the consolidation of a free and happy system of national government, is connected, in the Irish, with a singular power justly to appreciate, by a rapid glance, the character of individuals.

At present, that they so often allow themselves to become the sport of wild, unruly passions, they make but little use, and do not seem aware, of their ability to prepare men's hearts for the enjoyment of the blessings of freedom and good order. But they set a great value on their faculty of discerning, by an intuitive glance, the character of the individuals with whom they may have any dealings.

Their quickness, however, in justly reading characters, is a great disadvantage to the Irish in their present state: ac-

according to principles which I have laid down in the first part of this work, it is liable to puff them up with an intolerable pride and presumption, making them think that they possess, without taking the trouble of cultivating their minds, every desirable talent. It frequently makes them scorn patiently to apply to laborious studies, as judging that they can only be profitable to men of a sluggish understanding; and emboldens them to look with scorn on the students whom they see severely toiling to enrich their minds,—supposing that they must be duller of comprehension than themselves,—yet are they, probably, sometimes persons endued with such a vigorous intellect, and such a steady love of exerting it, as to have the qualifications necessary for making the first discoveries in a difficult, abstruse science, were there one to be found which their forerunners had not successfully explored. While those Irish who buoy themselves up with the conceit of being more talented than they, have not usually enough of steadiness and application, to get acquainted with the most valuable tracts of science that are already fully discovered.\*

They, at length, find out, but too late, how sadly they had miscalculated, for that the world is ready to do homage, and the powerful to extend their patronage, to the man who, by incessant labour, has learned skilfully to execute, in its most minute details, the business to which he specially applies: while their own abilities remain unfriended and unemployed, from its being perceived that they are inapplicable to the discharge of the duties of any profession; and yet that they fill their possessor with an audacious confidence, which would be liable to tempt him insolently to embroil any affairs wherein he was allowed to intermeddle.

The evils which, in the present anarchical state of their country, result to the Irish, from the peculiar talent with which many of them are gifted, to penetrate into various folds of the heart of the persons whom they observe, fall, perhaps,

\* I have heard that the idlers in universities among the Irish are more remarkable, than those of any other country, for entertaining the presumptuous idea that they have sufficient abilities readily to push their way in the world, without subjecting themselves to laborious studies.

more heavily on the individuals, among them, to whom such a talent is denied, than on those who are possessed of it.(a)

Few are the Irish, who are not impelled by their mental constitution, to occupy themselves, with restless anxiety, about what passes in the mind of their fellow-creatures; and where they cannot dive into it, they usually imagine that they can. So that those among them, who are liable wrongfully to interpret the outward signs of the nature of the mind existing in the person whom they observe, are often tempted to entertain the same presumptuous confidence in their ability to decipher characters, as the individual the most distinguished by the power nicely to discriminate them; and they are not near so much guarded by a true knowledge of mankind, from committing an endless variety of errors.

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#### NOTES TO THE SIXTY-SIXTH CHAPTER.

(See page 160.)

(a) As nature intends that every people, when they have improved themselves thoroughly, by judiciously unfolding the sentiments written in their heart, shall exhibit one completely well regulated portion of her plan of universal order, she enables each nation to find, in a great measure, within itself, the remedies that may counteract the inconveniences to which the peculiar talent with which she has endowed it, might expose it. Thus, for instance, though she has assigned to the Irish a very marked place among the nations destined to study the means of developing within them the sentiments, which are proper to submit them to the control of her system of moral government, she has, by no means, given to each of the natives of Ireland a talent for such a study: those who have it not, will, it is to be presumed, when the national character is arrived at perfection, prove with an artless, affecting simplicity, the grandeur and goodness of their sentiments, and prevent their countrymen, in the adjustment of their relations with each other, from being coldly guided by metaphysical weights and measures, to which they would be tempted to have continual recourse, were all of them endued with the power accurately to scan the faculties of each human being, and determine the bearings which they ought to have in the social system

## CHAPTER LXVII.

## RELIGION OF THE IRISH.

The Irish, from being less moved by ambition than most European nations, are more than commonly inclined to let their thoughts dwell on, and increase the force of, those of their moral feelings which are of another description, and which generally have a permanent abode in their breast.

They are particularly disposed to cherish the religious sentiment, especially that branch of it by which we are admonished of the shortness of this life.

A peculiar love of religious meditations might, no doubt, greatly contribute to perfect the Irish character, if once it were sufficiently improved, wisely to profit by them.

However when the religious sentiment takes, as it too frequently does in the Irish, a deep hold on the heart which is no wise purified from sinful passions, and merely because of its congruity with our natural temper, it too often deteriorates instead of ameliorating our disposition, by encouraging us to be gloomy, intolerant, and misanthropic.

We usually understand it so as that it may flatter our passions; and those of serious minds, in whom the ambition to do what they can for the good and the embellishment of this world, is extinct, are commonly of a morose, unsocial nature.

It is useful for every one to have such a sense of the shortness of this life, and the importance of its influence on a future one, as that the persons in authority shall exercise their power with wisdom and moderation, remembering that it is a trust confided to them, for a short time, of which they may abuse at their peril; and that those in a subordinate station may learn to content themselves in it, not only from perceiving how much the right discharge of its duties contributes to consolidate a respectable social system, but from learning highly to value it, on account of their belief that their present lot, according to their mode of sustaining it, shall have sinister or glorious bearings on their future condition.

But, that a belief in a future existence may be thus calculated to prevent the inequality of men's conditions from exalting the one and mortifying the other, it ought not to present images to our mind which cause us to view temporal advantages with contempt.

It ought only to present distant views to us which, blending harmoniously with the near scenes of this life, add to their majesty, and give us light to discern the kind of improvement which it becomes us to bestow on them, that we may increase their beauty and dignity.(a)

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#### NOTE TO THE SIXTY-SEVENTH CHAPTER.

(See page 162.)

(a) It is not by dissipating men's attention from the sentiment which fixes it on the subjects of death and futurity, that I would strive to prevent its paralysing in them the ambition to raise this world to its highest degree of glory.

The way to prevent the wrong use of any kind of sentiment which, directed well, is necessary towards consummating the work of our perfection, is to call it into full exercise in its proper place, and to surround it with all the safeguards that may prevent its quitting it. I would, therefore, like to habituate each individual, from his earliest youth, to keep the sentiment which tells him to prepare for entering on eternal life constantly in mind, not so as to diminish the lively pleasure with which persons, in the morning of life, usually contemplate the charms of this world, but in such a manner as to add to it, by opening around the scenes of this life majestic views, proper to shed lustre and harmony on them.

Children are generally taught to look upon religion as a principle which at best, does but tolerate their temporal enjoyments, from a motive of indulgence for their weakness, but which would consider them more perfect, could they renounce all affection for earthly pleasures, and seek exclusively the happiness promised in futurity. They, therefore, learn, as I may say, to divide themselves into two distinct beings, for they entirely forget religion at the moments when their heart overflows with those joyous feelings which they are so peculiarly fitted to entertain; and when they cherish religious thoughts, they are insensible to those emotions of delight, which their present organization and circumstances might procure them. They thence, in their hours of recreation, abandon themselves to their transports in as unbridled a manner, as if they thought that they had no other desti-

nation but to enjoy this world the most possible. Thus do they prepare themselves to plunge, in the same headlong manner, into all the delights which their passions may crave, at an age when the gratifications which they may demand will be less innocent.

But even should youths, on their arrival at manhood, confine themselves to innocent gratifications, if they have been originally taught religious doctrines which condemn this world as a scene that can offer us no pleasure but false, deceitful ones, they will soon learn to sigh over the shortness of life, and the vanity of all the blessings which it promises. This discouraging manner of viewing their present state of existence will increase every day, because every day they will become less capable to savour its joys: and thus they will go on confirming themselves, more and more, in a disdain of all the efforts which have for object the embellishment of this world, and the improvement of its happiness. Till at last, in the decline of their years, they will become the peevish, moralising foes of every innocent enjoyment. In order to prevent men from making themselves, in their old age, hated for their cheerless severity and contempt of the joys of youth, it would be desirable to teach them, while they were yet children, such notions of religion as that their heart should, when it was bounding, excited by innocent pleasure, feel itself in perfect harmony with the design of an all good Creator, whose will it is, that his creatures taste all the happiness which they have opportunity to enjoy, consistently with innocence and virtue. In thus teaching them to look on the emotions of pure joy which so often rise in their bosom, as a faint presage of some of the unsullied delights which await the upright in eternity, we may accustom them to connect the idea of a future state with the order of things which they find so charming here below. Such a connexion will both render this order more admirable in their eyes, and make them more deeply sensible of its advantages. They will thence become every day more and more inclined to choose such pursuits and amusements, as will make them feel, with joy and a laudable pride, that they are among the supports of it.

When, by degrees, they advance far in life, they will become daily less disposed to sensations of lively, spontaneous joy, but the association of ideas, at first impressed on their mind, will remain fixed in it with all the tenacity of the recollections of their youth, and will prevent their ever viewing this world with disdain or dissatisfaction.

As a place where reigns a moral order which is to influence greatly on that which shall prevail in regions from which we are separated by the grave, it offers to us, at all ages, an important object of interest.

We are, in our latter years, continually attracted towards the same images which captivated us in our youth. They have no longer, it is true, the same fresh, lively colours, but their forms, their proportions, their combinations remain such as they were in the beginning. If, in our youth, the natural and moral system of order reigning in this world, by confounding

itself in our imagination with our presentiments of that reigning throughout all eternity, became more sublime and disposed us, by the contemplation of it, to be serious and collected; in our age the presentiments of order reigning throughout eternity, preserving the interest in our eyes which our youthful imagination once shed over them, reflect back on our views of the natural and moral order reigning in this world—with which they are inseparably connected,—a portion of that lustre which our youthful imagination once shed around it. We are no longer disposed, nor does it become us to be so, to seek even the innocent pleasures of life with the same ardour as formerly; but, instead of regretting those that have escaped us, we enjoy them again by a tender recollection; and, though the memory of them be generally a source of melancholy reflections to us, in making us recall the memory of departed friends who shared them with us, yet these reflections have nothing gloomy in them. We had always been accustomed to look upon a future life as a state not far from us, the hopes of which were necessary to crown, with real satisfaction, all our pure affections, and to console us for their being, as they must be, sooner or later in this world, severed from their objects. We therefore approach, without any surprise, the boundary which separates us from a future life: and in thinking of the friends who have past it before us, regret for their loss is so softened by our hopes of a re-union, that, in retracing to our minds those happy days which their presence had enlivened for us, the idea of our being now deprived of them, rather gives to those images a solemn and sublime colouring than one of sadness. Still persuaded of its being our amiable and pleasing duty, to contribute all we can to embellish, in a blameless manner, the scenes of this life, we encourage those whose age fits them to heighten the enjoyments which those scenes offer, to animate them by their artless gaiety: alive to kind sentiments of sympathy, we share their joys, and we increase their satisfaction, when our tokens of approbation assure them that they are within the bounds which wisdom prescribes to them.

Far from giving the young reason to think that we despise the knowledge and arts which enlighten the world and increase its civilization, we should let them see that we are more constantly zealous than even they are, for advancing their progress.

In youth one rarely cultivates, with ardour, any art or science, without a great mixture of personal ambition, or at least without an exaggerated hope of seeing one's labours have a glorious result. Personal ambition and exaggerated hope are both passions very liable to flag: the former, however impetuous it is sometimes in its motions, has moments when it grows spiritless, because those whom it excites open their eyes on the vanity of its pretensions; and the latter waxes sometimes faint, because the illusions which sustain it are dissipated. 'Tis in those moments when the young despond, from being abandoned by both these passions, that we may in

our old age be of infinite use to them, by exciting them to persevere in honourable labours, and communicating to them the wish to effect their own improvement by the good employment of their time, and to contribute what they can towards perfecting the condition of mankind.

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## CHAPTER LXVIII.

THE IRISH, MORE THAN ANY OTHER PEOPLE, LOVE  
TO CONTEMPLATE IMAGES EXPRESSIVE OF A WELL  
REGULATED DOMESTIC HAPPINESS.

The Irish, like, as I believe, all people with a metaphysically disposed imagination, are, from their constitution, easily charmed, when they are somewhat civilized, by pictures that announce the existence of a happy, well combined system of social order. The pictures which thus charm their imagination, represent human life in its minute details, so that the humblest individual makes an important figure in them.

'Tis the images indicative of a fine, happy domestic system of government, that peculiarly please them; however, they can rise from them to the admiration of a fine, national system of morals and government, when they see the tokens of domestic order and happiness every where abounding in a land, and believe the private weal of its natives to be secured by a good public administration.

As I have had no opportunity to run a parallel between my countrymen and any of the people endowed, to a greater degree of perfection, with a metaphysically inclined imagination, I cannot point out the distinctive touches by which they appropriate, to their own character, the images of order traced by their imagination.

Nor can I distinguish which of the people in question most resemble them in a disposition to let their attention fondly dwell on images which denote domestic happiness, rather than on those that signify national prosperity.

The people whose imagination is metaphysically disposed, seem to be, at present, too much abandoned to fierce, contentious passions, to have opportunity for displaying sensibility



to admire, or ability to establish, a good system of either domestic or national order. Still, however, passages that I have read in writings or discourses composed by them, lead me to think that an undefined love of a happy system of social order glows in them, and that they are more inclined to study the world, for the sake of discovering the kind of one that would suit them, than to believe that their own unassisted imagination can suggest to them a knowledge of it.

Without, then, entering into any disquisition concerning the various modifications of the imaginative faculty which distinguish, perhaps, from one another, the people in all of whom this faculty is metaphysically inclined, I shall just observe, that as the images of the private and public virtues mingle greatly together, the people inclined to admire images of order, may give, by various gradations, the preference to the one kind above the other.

I believe that the Irish are remarkable, above any of the people with whom I am comparing them, for a mind attuned to delighting in scenes of domestic peace and happiness.

My reason for thinking so is, that they appear to me,—as far as I have had opportunity to judge,—less moved by an ambitious principle, and more capable of disinterestedly taking part in a neighbour's felicity.

A great sensibility to the pleasure which images of domestic happiness are formed to inspire, cannot subsist in a person who is too ambitious to covet for himself a happiness of that nature; or too much immersed in self-love to let his heart open, by sympathy, to the enjoyment of the images which appear to be a sign of it, when he sees them attest the felicity of his neighbour.

Thus, to compare the Irish with the Spaniards.

Several of those of the latter whom I have seen, had an expression of countenance, indicative, like that of the Irish, of an imagination that loved to wander through visions of a fine social order. But the stiff, haughty look of the Spaniards, seemed to me to announce that, with them, these visions were always of such a nature, as to allow of the individual who formed them, filling a central and commanding station in the scenes which they represented. If I were right in this con-

jeoture, the scenes thus flattering to individual pride, could not have been purely of the domestic kind; since, though the latter always present themselves to the imagination which takes pleasure in the contemplation of them, as ruled by a chief, yet is his chiefdom not of a kind gratifying to ambition. This passion constantly, when it promises its votary to raise him to a commanding station, looks to one that shall entitle him to public honours and authority.

The visions which the Irish love to paint to their imagination, are, no doubt, often favourable to their individual ambition, sometimes even to the most extravagant excesses of it. But yet their look and conversation denote that they usually derive great pleasure,—more, I believe, than the Spaniards commonly do,—in observing, in real life, sweet images, that do not immediately concern themselves, of the reign of a happy domestic order; and in indulging their imagination in the invention of pictures of a family felicity, in which they take no part otherwise than as spectators.

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## CHAPTER LXIX.

EVILS OCCASIONED BY THE TASTE FOR WITNESSING OUTWARD  
APPEARANCES, WHICH SEEM EXPRESSIVE OF DOMESTIC BLISS,  
WHEN THE IRISH INDULGE IT IMMODERATELY.

If an Irishman, when he abandons himself to those passions which teach him exquisitely to feel what he supposes to pass in his neighbour's bosom, is subject to grow violent and contentious, because his imagination, entirely withdrawn from sensible objects, does not soften him, by spreading through his mind a glowing consciousness of the beauties of social order, he is, on the other hand, liable to commit very pernicious errors, when he allows his imagination to be fascinated by the sensible signs announcing that a fine, domestic happiness, is established in the hearts of the members of a family interesting to him; because he is then so captivated by these signs, that he does not dare to examine, lest he should discover them

to be fallacious, whether the hearts of those persons are truly represented by them.

For instance, if a youthful father in Ireland appear surrounded by a group of fine children, to whom he is lavish of paternal endearments, most of the spectators will probably admire him as the central figure of a very lovely picture ; though perhaps, bent solely on living to his own isolated ease and pleasure, he is not making the smallest provision to secure either the temporal or eternal welfare of his children.

When an Irishman with an easy fortune, who is an admirer of domestic felicity, seeks to be himself the chief in such a scene of contentment as his imagination loves to survey, he frequently arranges his plan of life agreeably to his expectation of enjoying a repose so exquisite and perfect, that it shall make him supremely happy, though he take no pains either to subdue his evil propensities or to form himself to habits of laborious toil.

I need not descant on all the evils which finally result from a conduct adapted to such erroneous principles, for the reader will readily perceive many of those to which it must lead. I shall, however, briefly mention a few of them.

The Irishman, in making preparatives for the full enjoyment of domestic happiness, seldom neglects the measure of giving his friends a hearty welcome to his board. Though he rarely charges himself with the weighty duties of a steady friendship, yet does it appear to him absolutely necessary towards making his joy abound, that he should have companions whose convivial spirit delights him, and whom he honours with the title of friends. As he selects these companions solely with the view to form, for himself, an agreeable society, they are often very unfit persons to mingle familiarly with his children. But that he does not heed. All looks fair and orderly to him, and he does not care to run the risk of discovering, that so engaging a picture presents him with a hollow show, by scrutinizing the dispositions of his children and friends, to ascertain whether they be really such as, from appearances, he judges them to be. Should the former be imprudently misled or corrupted by the ill employed influence of the latter, he is just as much surprised and as grievously offended, as if he had watched, with a truly paternal solicitude, over his children's propensities.

and done all in his power to surround them with faithful counsellors; so obstinately does he adhere to the notion that his plan for the organization of his domestic government ought, without any further vigilance on his part, to be realized as fully in the hearts of the persons subject to it as in external forms.

Often he perceives, in the course of the execution of his plan of life, that it is far from rendering him as happy as he had originally hoped that it would. Yet he will not attempt to change it, from wanting resolution to overcome the force of his habits. Irritated, however, by the sense of his uneasiness, yet persuading himself that his mode of conducting his family is a good one, he then has recourse to the power,—which he is confident of possessing—to penetrate into the secret recesses of another's mind, in order to ascertain who is the person whose refractory disposition clogs the wheels of his domestic system of government, and prevents its moving, with a happy subordination of parts to the whole. As he is impelled by blind passion, not by a rational desire to remedy grievances, to institute this inquiry, he angrily endeavours to pry into the secret thoughts of the person or persons whom he suspects of disaffection to him, and where he imagines that he penetrates into any lurking motive of discontent which causes them to repine at being bound to obey him, instead of trying to remove it, he becomes so enraged against them, as to give them fresh provocations. The evil consequences that follow this intemperate mode of proceeding, cause, sooner or later, great mutual misery and persecution.

Such are some of the numerous train of evils which an Irishman commonly, where he has not a thoroughly enlightened understanding, introduces into his family, when the arrangements by which he regulates it, are subservient to the hope entertained by him, of enjoying, in the midst of it, uninterrupted happiness.

The Irish are not wrong in allowing their imagination to rest, with delight, on views of a happy domestic order of things; for the pleasure which they take in contemplating it is what can best civilize their mind, and indispose it to those

fierce, riotous passions, which their proneness to occupy themselves, with intense eagerness, about what passes in their neighbour's breast, is apt to stir up in them.

They should, however, still, watchfully and moderately, exert their powers of penetrating into a neighbour's mind; not, certainly, with a view of discovering motives to anger and resentment, but simply with an intention to make the living pictures of order which charm them, faithfully denote,—as far as depends on them,—the inward feelings of the persons who figure in them. They should not allow themselves to enjoy the contemplation of images of domestic felicity, where an attentive examination would readily expose their deceitfulness, and they should take great pains, where they could, to fill all hearts in their family circle, with such kind, and joyous affections, as that the sensible figures representing them, should really deserve admiration, for composing a singularly happy, well combined, united band.

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## CHAPTER LXX.

THE IRISH, MORE THAN THE NATIVES OF GREAT BRITAIN,  
ARE HAPPILY CONSTITUTED FOR STUDYING THE PRINCIPLES,  
WHICH OUGHT TO GOVERN MANKIND, IN THE RELATIONS OF  
DOMESTIC LIFE.

The sentiments of domestic order of the Irish, are so true to nature's laws, that, where they carefully interrogate them and are not sadly corrupted, they readily deduce from them just principles to determine the import and extent of the social duties which private stations, of whatever kind, prescribe to the individuals who fill them.

The natives of Great Britain have also a true and deep sense of man's duties in private life, but, I believe, that they do not pay that paramount attention to them that the Irish do. They look on the general performance of them as being of the utmost importance to the stability of the social system, and they endeavour to secure this object by the enforcement of

rigid, inflexible rules of behaviour, which, they hope, will not only habituate all ranks and conditions of men to respect their private duties, but will also save them the trouble of diverting their thoughts from more favourite topics, in order to investigate, closely, the nature of those duties, and nicely determine their various relations and bearings.

The Irish have no more favourite pursuit than that of acquiring, by means of observation and experience, a just knowledge of those duties, the right discharge of which serve happily to cement families and private societies. They labour incessantly to ascertain the nicest principles which should direct men in the fulfilment of them, and in the establishment among them of a suitable counterpoise.

The Irish, in consequence of the pains that they take, to adapt their principles strictly to the maintenance of good morality in private life, and good social usages, are not, I believe, so much inclined, as the natives of Great Britain, to uphold in society the reign of a rigorous etiquette and of unbending customs.

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## CHAPTER LXXI.

IRISHMEN ARE FONDER OF OCCUPYING THEMSELVES WITH PUBLIC AFFAIRS, THOUGH THEIR HEARTS IMPEL THEM MORE TO TAKE INTEREST IN OBSERVING THOSE OF DOMESTIC LIFE. CONCLUSION DRAWN FROM THIS PECULIARITY IN THEIR CHARACTER.

The lively feelings which impel Irishmen to admire and vigilantly to protect the private virtues, escape, I believe, at present, the notice of those natives of other countries who have opportunity to observe them; nor do they themselves even seem much aware of their existence. In fact, their will is opposed to their being subject to them, for they love to occupy themselves about public affairs.

From thinking it manly to make them the immediate object of their concern.

And from considering, when their stormy passions require a vent, that it is more becoming generous minded men, to let them rage against an entire party, than to suffer them to direct themselves against private individuals.

But, notwithstanding that the elements of furious passion that ferment within the Irish, seek to expand on indistinct, vague masses of human beings, it is easy to perceive that they have peaceful, orderly feelings, which, when they are sufficiently calm to hearken to them, they take a sensible pleasure in indulging, and which urge them to observe and meditate on the conduct of mankind in private life.

The above observations on the wish of the Irish to occupy themselves about public affairs, and the irresistible incitement which they feel to observe mankind in domestic scenes, have led me to conclude that whenever their character is fashioned, generally, into its proper form, their peculiar office will be to observe how the public and private virtues can be put in such harmonious relation together, that by training a person to practice the latter, we may regularly prepare him for exercising the former.

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## CHAPTER LXXII.

### THE IRISH DREAD THE OPINION OF SOCIETY, YET ARBITRARILY SEEK TO LEAD IT.

The Irish have a great dread of the opinion of society, and they make, also, great pretensions to taking the direction of it.

It is not uncommon to see Irish persons, remarkable for their diffidence, and the fear which agitates them when any one seems to think them wrong in their way of acting or thinking, who, as soon as they have it in their power, forbid, tyrannically, the smallest dissent from their opinions.

The less confidence the Irish have in the justness of their own sentiments, the more they insist on being countenanced in them, to prevent their being ashamed of them.

The odious custom, which formerly prevailed in Ireland, more, I believe, than in any other country, for men, when they loved a glass, to force their companions to take one with them, however unwilling they might be, was owing to the desire of the Irish to reduce every one to their own level, as well as to the pleasure which they take in bending, by the exercise of their power, refractory minds.

To the same motive is to be ascribed the custom, which still, perhaps, subsists in those societies of Ireland wherein civilization has not much penetrated, namely: that of silencing, by the universal clamour of the company, any gentleman in it whose opinions may not agree with those of the rest, instead of calmly listening to his arguments, and trying rationally to refute them.

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## CHAPTER LXXIII.

THE IMAGINATION OF THE IRISH, OWING TO ITS DIVISION INTO TWO PARTS, CAUSES VARIOUS INCONSISTENCIES IN THEIR CHARACTER.

The two diverse and often clashing portions into which the imagination of the Irish is divided, appear to me to be the cause of many inconsistencies observable in their character.

Where the feelings of their mind are ostensibly the primary motors of it; where their imagination acts no conspicuous part, not showing itself any more than is necessary just to awaken those feelings, the latter remain extremely constant to the objects of their pursuit. This is usually the case where their mind receives the impulsion which decides it to act from the metaphysically inclined portion of their imagination. They are accordingly very steady in their party quarrels. They are also, when they are enlightened and firm minded enough to rise superior to contentious passions, very commonly distinguished by their fidelity to the amiable affections which then possess their soul; and which are usually such as accompany the family ties. A well minded Irishman, filled with calm affections, has also, I believe, a more durable sense of gratitude



to benefactors than is commonly felt by the natives of most countries in this part of the world.

A sensibly inclined imagination, where it reigns freely and fully, disposes the mind to at least as much steadiness in its attachments, as does a metaphysically disposed one. But in the Irish the sensibly inclined portion of imagination rises on no deep stricken root ; it is merely effused superficially around the central, metaphysical portion. The consequence is, that whenever it takes the lead in exciting them to action, it makes them appear a compound of vanity and levity. It receives such sudden, unexpected impressions from the objects which present themselves to their attention, that they are continually in situations in which they are not prepared to conduct themselves with steady, good sense. They are readily betrayed into the entertainment of emotions of vanity, because the sensibly inclined portion of their imagination is prompt to represent to them images of the glorious effects which it pretends that they produce in the world or in society ; while enslaved by it, and adopting its illusions, the metaphysically inclined portion makes them enjoy the thoughts of the emotions raised in their neighbour's mind, by the spectacle of their triumph.

They expose themselves, justly, to the reproach of exhibiting great levity in their tastes and attachments, when they allow the sensibly directed portion of their imagination to suggest to them notions concerning the good which they ought to pursue. It is liable ardently to engage them, without due consideration, in the chase of a frivolous object, invested by it with brilliant, unsubstantial attractions, of which it soon deprives it, to shed them over some other object equally worthless.

## CHAPTER LXXIV.

PERSONAL VANITY UNGRACEFUL IN THE IRISH. THEY ARE NOT SO MUCH INCLINED TO IT AS MIGHT BE THOUGHT.

At present, that a social spirit is so generally cultivated in this part of Europe, vanity is become, in it, a very general defect : all persons anxious to appear to advantage in society, are too much tempted to model their deportment on the idea of the effect which they wish to produce, rather than on the simple suggestions of their own feelings.

Where emotions of vanity become evident to the spectator, their expression, as far as I have remarked, is ungraceful in all mankind, but it is particularly so in the Irish.

Those impressions on their imagination which call forth their vanity, are strong, sudden, and detached, so that they do not combine together in any regular form. Their behaviour, while they are under their influence, is a tissue of unmeaning extravagancies, which become the more ridiculous, because their air announces their conviction of their exciting, in beholders, the highest admiration.

I must, however, say, that though an observer of the Irish cannot help greatly remarking their vanity, on account of the awkward exhibition which it makes, yet by far the greater number of them are but little prone to this defect.\* It is so displeasing, that not only the Irish, in general, recognise how ungraceful it commonly is in their countrymen, but many individuals among them, if by chance they let themselves be surprised by a sudden gust of this passion, are conscious, after they have had time for cool reflection, that it betrayed them into unbecoming transports : they therefore, in their customary demeanour, take great care to keep their heart fortified against its invasions.

'Tis, however, difficult for the most sedate, enlightened of the Irish, to guard themselves, at all times, against the assaults

\* That is as far as relates to their personal demeanour : many of them are betrayed by vanity into too expensive a style of living.

of this passion. Such is the continual vivacity and impetuosity of their imagination, and the pleasure that they take in figuring to themselves what passes in another's mind, that the most trifling incident in social life, inflames them with the hope of exciting, in the breast of the person who claims their attention, a certain sensation. This hope is usually accompanied in them by an exulting glow of vanity, owing to the promptitude with which, in imagination, they triumphantly forestal its fulfilment. But when they really succeed in their project; when, particularly, they receive applause for doing so, then is their vanity usually kindled into such a flame, as to hurry them beyond the bounds of moderation, and tempt them to spoil the act or discourse for which they might, at first, have been commended. For instance, should an Irishman recount an agreeable anecdote, and perceive it to be hearkened to with pleasure, it is ten to one but he will be tempted to reiterate, and still more and more overcharge it, till he become ridiculous and wearisome, even though he should have a sufficiently sound judgment, and enough of experience, to guard against this fault, did he not sometimes suffer his reason to be suddenly put to silence by an irresistible, though transient, emotion of vanity.

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## CHAPTER LXXV.

### EXAMINATION OF THE KIND OF NATIVE FACULTY POSSESSED BY THE IRISH TO ACQUIRE POLISHED GRACES OF MIND AND MANNER.

The eagerness of the Irish to excite strong emotions,—particularly those of surprise and terror,—in the breast of the persons of their society, and the irregular, tumultuous movements of their imagination, contribute to render them, what, I own, that I think they are, the people of the west of Europe the least susceptible of shining, by those graces of manner and deportment which charm our intellectual taste.

A graceful manner of conversing or moving depends greatly

on an harmonious connexion prevailing through the ideas which animate the mind.

These ideas, as well as the expression and gestures to which they give rise, to be gratifying to taste, should be such as to inspire, to the listener or observer, a great variety of refined emotions, but all so well linked together, as that each may seem, even though it be a novel one, naturally to flow from the one preceding it. Should those emotions be strong, they ought to borrow their force from the sensibility of him who feels them to the charms or address of the person exciting them, and the latter should not visibly try to add to their effect by strange, unexpected transitions.

But the Irish, where they seek to raise strong emotions of surprise in their hearers, commonly put no order whatever in their discourse. 'Tis all a series of detached, incoherent thoughts, to which it is impossible to give any other answer than just a wondering look, which fully satisfies them, and encourages them to go on with their wild, disjointed stories and exclamations.

The same may be said of their witticisms and jokes, which generally cost them no more labour of thought than what is sufficient to elicit from their minds a few unconnected, insipid ideas.

If the Irish too often indulge themselves, by way of conversation, in the utterance of some flimsy, jocular phrases, which have so little meaning that they seem almost solely to originate in animal spirits, rather than to argue a rational understanding, their liability to merit this reproach is owing to a peculiarity in their mental constitution, which causes their social feelings to flow with such vivacity and impetuosity, as to require an immediate, precipitate gratification, while, at the same time, they cannot collect their thoughts, clothe them with precise expressions, and arrange them in a lucid method, without such deep study and consideration as their indolence and their impatience to enjoy social pleasures will not permit them to bestow on them. The ideas, therefore, which they express are usually struck out from the light, superficies of their mind, and are uttered with no other view than just to place their feelings in such relation with those of the persons of their so-

ciety, that they may have full enjoyment of the emotions that they raise in them, whether they be those of gleeful merriment, or of mortification for being triumphed over in an argument. In the mean time, their serious powers of reflection and reason, from being unexercised, wear away, and leave their mind so barren and contracted, that they too frequently appear as if Nature had indeed intended them for nothing but the insipid indulgence of wild, animal spirits.

The mind of the enlightened Irish, who take care to moderate its impetuosity sufficiently to give them leisure to develop and co-ordinate the most profound of their thoughts, is too slow and circumspect in its movements to diffuse over their external deportment a great variety of graces. They have to watch themselves, not only, that they may follow the right thread of conversation, and cautiously reject a multitude of confused ideas floating in their mind, the expression of which may fallaciously seem adapted to the occasion; but also, vigilantly to curb their imagination, lest it should suggest to them vain pretensions; the manifestation of such often prevents the conversation of an Irishman from being hearkened to with pleasure, even where he does not, in other respects, want for knowledge and talents to make it instructive and agreeable.

The caution with which an Irishman must learn to demean himself, in order to avoid every discourse and action misplaced or unbecoming, cannot comport with an exuberant display of unpremeditated social graces. Nor do I think that the Irish can ever wisely pretend to rank among the people the most admired for exhibiting them. Where they attend closely to the sentiment warning them to avoid any impropriety of behaviour—and they cannot acquire an elegance of deportment by a neglect of its admonitions—their manners will be too simple and artless to charm by the exhibition of a great variety of attractions. To prevent their social meetings from tiring by an insipid, faultless monotony, it will be necessary for them to know how to nourish an easy conversation with an immense fund of just, interesting ideas, and gently to stamp on it the impression of feelings nicely graduated, from a refined gaiety and humour to an indulgent gravity. Nor do I believe that

the Irish are denied by nature either the ability or taste requisite, for distinguishing themselves by conversations of this description. They seem to me, when they have learned to calm their passions, to have a remarkable aptitude for the cultivation of a mild philosophy, and great pleasure in giving to their colloquial enjoyments its cast and colouring.

Their taste is also capable of taking a very fine polish, where they steadily apply to improving it. It is rather too slow in calling their attention to its dictates, to allow of their having, in general, very animated graces; but, though they cannot justly pretend to them, I believe that they can very well appreciate them in the people the most possessed of them, and I doubt, even, whether the natives of any other country, are so distinguished by the faculty of becoming enlightened connoisseurs in matters of grace and elegance.

Their profound knowledge of mankind, and the serious bent of their observations, habituate them to take an uncommonly wide survey of the principles, that should regulate the development of those mental feelings which are proper to shed grace and elegance over the form that they inspire. They consider them usually under a moral point of view, requiring that the harmony which they diffuse over the mind, shall be calculated to awaken in it virtuous sentiments; so that they better succeed, than do the people whose thoughts flow with greater abundance and facility, in a graceful form, in penetrating into the deep recesses of those immutable truths which mark the line of elegant, refined pleasures, to be exactly coincident with that of virtue.

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## CHAPTER LXXVI.

THE IRISH OUGHT TO GUARD AGAINST TOO GREAT  
A GRAVITY AND AUSTERITY OF PRINCIPLE.

The Irish, tossed about as they are by contrary inclinations, ought to exert as much vigilance to correct their propensity to carry grave, austere principles, to a faulty excess, as to sur-

mount their disposition to extravagant mirth and thoughtless levity. As the restless activity of mind which distinguishes them, is not,—to as great a degree as is commonly the case,—employed in the service of a regular, enterprising ambition, it strengthens all their passions that immediately refer to their fellow-creatures : among others, that which prompts them to sound the moral qualities of mankind, and establish rules for their government. A passion of this nature, when it is thus reinforced, easily induces them to wish to subject men to a severe, monastic discipline.

They should not, therefore, undertake to mark the quantity and kind of elegant pleasures which a virtuous mind may taste without tempting itself to relax in good resolutions, till they have first amply enlarged theirs, by wide and varied observations of mankind, as well as by the assiduous cultivation of enlightened, philanthropic sentiments.

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## CHAPTER LXXVII.

NATURE HAS AMPLY COMPENSATED TO THE IRISH THEIR INAPTITUDE TO ACQUIRE THOSE GRACES OF PERSONAL APPEARANCE WHICH PLEASE A FINE INTELLECTUAL TASTE.

When the Irish receive a liberal education, and learn to keep clear alike of the errors, into which either a grave attachment to good order, or a thoughtless pursuit of happiness are liable to betray them, I believe; though they are very rarely entitled to be looked on as models of those graces which a fine intellectual taste loves to contemplate in the human figure, yet that nature has amply compensated to them their inaptitude to acquire them, by bestowing on them a peculiar disposition to clothe themselves with those graces which are the direct expression of a kind, feeling heart, and which are singularly adapted to captivate the moral taste of those who witness them.

In like manner, as the Irish have in their mind the elements of a refined, intellectual taste, to the same degree, perhaps, as

the nations the most distinguished for the cultivation of polished, social arts, though they cannot give the same expression to them, so I make no doubt that the natives of many other countries are equally susceptible, with the Irish, of learning to cherish within them every social virtue, though I think—as far as I have had opportunity to judge—that the look and manners of the well bred and well principled Irish, more than those of any other people, charm spectators by announcing bosoms filled with good principles and the milk of human kindness. The Irish have a remarkable tact for inspiring confidence in the goodness of their intentions. This dangerous gift is sometimes abused, and employed too successfully to entrap credulous victims ; but yet, where it is possessed to the fullest perfection—and it seldom is so unless when it fills the office of a mirror, reflecting faithfully the firm integrity, overflowing goodness and tender sensibility of its possessor's heart ;—it renders him whom it adorns with truly touching yet simple graces, an ornament to the most polished society. Indeed as the graces of deportment becoming the stronger sex, seem to me principally to result from a heart attuned to the exercise of every noble, generous and refined virtue, I believe that the Irish, were their moral character as highly improved as it might be, would be found to be, in the main, as favourably constituted as any people whatever, for the display of manly graces and politeness.

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## CHAPTER LXXVIII.

THE IRISH OFTEN EXPRESS, WITH REMARKABLE ABRUPTNESS, JUST AND PROFOUND OBSERVATIONS ON MANKIND.

The difficulty which an Irishman has to mark the relations subsisting between those of his ideas which turn on the same subject, is conspicuous when he exposes, in discourse, the thoughts or principles which his observations on mankind have suggested to him. Whatever he says on those occasions, be-



tokens, often, an uncommon share of penetration, and deserves to be the text of an ample comment. He utters, however, his judicious remarks with such extreme abruptness, that the listener, if he perceive how well worthy they are of attention, is grieved at their being so suddenly broken off. He would willingly see them pursued through many important branches, observe consequences drawn from them, which would serve for a portion, at least, of the foundation of a good practical system of ethics, and above all, he would wish to see a luminous principle educed from them which would connect them methodically with each other.

Instead of appearing thus harmoniously combined, all these sound notions seem to stand as detached and isolated in an Irishman's mind, as if they were not capable of giving birth to a numerous progeny of ideas, whose union might place them in affinity with one another. In the course of his conversation they start suddenly in a desultory manner to view, and on disappearing leave no trace behind them, as inhabitants of the watery world sometimes bound unexpectedly to sight, then vanish away from before the eyes of the spectator, to whom they scarcely accord sufficient time to mark their appearance. (a)

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#### NOTE TO SEVENTY-EIGHTH CHAPTR.

(See page 182.)

(a) Would a youthful Italian and a youthful Irishman, both endowed with a taste for liberal knowledge, and fond of studying mankind, be likely to find in each others society particular inducements to contract a mutual friendship?

This is a question which I have sometimes felt curious to solve, and the following reasons have suggested to me the notion that it might, perhaps, bear with truth to be answered affirmatively.

The Italians and the Irish have, as I think, in their veins, the same quantity of the animating element,\* without which species of equality though

\* The eyes of the Irish and Italians seem to me animated by the same quantity of the vivifying element, but it appears differently distributed among them. In the Italians it is diffused equally over the whole eye ball: in the Irish a somewhat greater portion is collected in the centre of it than flows to the circumference.

two friends may highly esteem each other, and have a steady, mutual attachment, they ordinarily, I believe, feel that something, which perhaps, they cannot define, is wanting, to make their sympathy as complete as they would wish it to be.

In other respects, an enlightened Italian and Irishman can hardly fall of finding, in each other's conversation, an endless novelty and interest. Both, probably like all mankind, have at heart a very great love of domestic and social order, but the Irishman finds it so difficult to combine all his ideas on the subject, that he usually contents himself with getting of it partial glimpses, which neither discover to him a complete, majestic system, nor warm him to find, in the detached parts of it that attract his regards, such a various assemblage of noble charms, that his thoughts can take pleasure in the continual contemplation of them.

The Italian, on the contrary, as soon as he perceives what appears to him one leading idea in any plan of moral order, can immediately, with an amazing fecundity of imagination, surround it with images in harmony with it, and thus, in an instant, present to his hearer's mind, several beautiful types of order enchain'd systematically together, but which, specious as they may be, are usually fallacious, owing to the very facility with which he elicits them from his own teeming conceptions.

To get a true insight into the order of nature, it would be necessary for him to go on cautiously, step by step, continually consulting his experience of the world, and the knowledge which he has derived from it of the human heart.

This is what an intelligent Irish friend would teach him to do: he would furnish him with a multitude of principles drawn from real facts, and a deep penetration into human nature; which principles the vivid imagination and orderly sentiments of the Italian, would quickly unite symmetrically together: he might then show to the astonished Irishman with what ease he could make them serve as the solid foundation of a system of social morals, full of dignity, grace and variety.

The Italian would require to be kept true to nature by the influence of the Irishman, and the latter, in his turn, would find his imagination and sentiments taught to flow with a vivid abundance, though with regularity, from being animated by sympathy with the Italian.

If, as I think, there is between the Irish and the Italians a contrast which might very well serve to heighten the charms of a friendship formed between persons, whose minds were, in other respects, kindred ones, it is to be presumed that that contrast, though its chief value may relate to the discussion of questions concerning the moral order of things, must, in many respects, give something original and piquant to the talents of each people, in the eyes of the other.

Two or three facts, which have come to my knowledge, corroborate my conjecture, that were Irishmen and Italians of highly improved minds to

meet together frequently, many of them would be found to take pleasure in cultivating a mutual friendship, and in discussing, with each other, various interesting topics concerning the arts and sciences.

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## CHAPTER LXXIX.

### CAUSES THAT MAKE IT EXTREMELY DIFFICULT FOR THE IRISH TO GOVERN, WITH WISE MODERATION, THEIR ANGRY PASSIONS.

The well disposed Irish would wrestle much more effectually than they do, to overcome their furious passions, did they perceive it to be their wisest part in every conjuncture of their life, to conduct themselves with mildness and compliance. What makes the duty of constantly behaving with moderation an insurmountable task to them, is that—like the rest of mankind—they are frequently bound, firmly to support their own rights, and sternly to resist or punish the transgressions of a neighbour. In all countries, it appears to me, that the duty of uniting vigour and resolution with gentleness and forbearance is one very hard to fulfil; but to the Irish it is particularly so. The confidence in their kind open-heartedness which, when they are pleased, they are so peculiarly proper to inspire, often tempts encroaching spirits to abuse their goodness, as believing it mingled with weakness; while, on the other hand, the necessity of checking such spirits, or of chastising their insolence, becomes the more painful to them, on account of the easy, confiding humour in which they had previously indulged respecting them. They feel the more bitterly the offence committed against them, from perceiving that the offender had been emboldened to it by their frank, friendly deportment. For these reasons many of the Irish, when they find it incumbent on them to act with spirit and repress the audacious, are so unnerved by clashing gusts of passion, that they cannot manifest a due displeasure without breaking forth into indecorous transports of wrath, which often give rise to lasting rancour and heart-burnings.

It is very desirable that the Irish should be early habituated to mix much in the world, and particularly, where it is convenient, in foreign society, in order to become versed in the habit of asserting their own rights with temper where it is becoming to insist on them, and of waving them contentedly where good nature and good sense recommend them to do so.

In foreign countries, they would often, in society, see coolnesses arise among the natives from their not knowing how to check, in time, each other's undue pretensions ; but,—as far as I have minded—owing to a national diversity of character most of the incidents that perplex foreigners, causing them a secret displeasure which, from motives of politeness, they dare not disclose in due time, are no wise embarrassing to the Irish : they can usually settle them quickly to their liking with great calmness, and without any departure from the behaviour becoming a well bred person. On the other hand, the matters which vex them, and cause a secret displeasure against some person of their society to foment in their bosom, are frequently such as foreigners know very well how to manage and avoid letting their spirit be troubled, so that their example instructs the Irish either how to redress their grievance without being ruffled, or else how to bear, good humouredly, a contrariety on which it does not become them to bestow a serious thought.

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## CHAPTER LXXX.

### ACCENT OF THE IRISH.

I do not notice the peculiar accent of the Irish, with an intention to note the mechanical proportions between its different tones. This has been frequently done by far more competent persons. My purpose in mentioning it is, to explain how far the moral character of the nation, distinguished by this accent, seems to me impressed on it.

In general, a strong Irish accent seems to me forcibly to express what passes in the mind of the speaker. It tells, distinctly, the nature of his sensations, and that he enjoys being

affected by tumultuous ones. For this reason, it appears to me very inelegant; for a refined, cultivated mind, has no wish continually to experience violent emotions, and it is generally inclined to soften the expression of whatever sensations it may feel, from liking too much to preserve a degree of self-concentration, to choose to expose them, entirely bare, to the perceptions of the persons with whom it converses. Even on those few occasions which excite it to endeavour to impart to listeners deeply agitated feelings, it is not an advantage to it to announce itself by a tone of voice that might signify a general propensity in it to indulge in feelings of this kind. It more surely produces sympathetic ones, when its accent bears, indeed, faithfully, the impress of its emotions, but is still such as to imply that it would be calm, did not the importance of its subject inflame it.

The common Irish accent seems to me to denote that the people whom it characterizes, are both impetuous in expressing their sentiments, and indolent in sustaining conversation: for it appears to me to have been first formed by the practice of opening a discourse with some forcible remark, exclamation, or transport of mind, and then of suddenly drawling out the voice, as if to make a very few ideas go a great way in supporting a colloquy.

The proper way of correcting the Irish of this accent, as far as would be desirable,—for, perhaps, their character, if improved according to its natural bias, would always incline a little to it,—is to cultivate their minds, and early to accustom them to develope, in writing and conversation, with neatness and facility, every general idea lurking within them. Their own taste would then, by degrees, render their tone of voice more refined, without entirely depriving them of an accent which very commonly, when it subsists in moderation, does not want for a certain charm, on account of its affecting pathos: and which appears to me to be infinitely preferable to the studied intonations, bearing no stamp of feeling, for which Irishmen, when they seek to get rid of their vernacular inflexions of voice, are apt to exchange them.

## CHAPTER LXXXI.

## ENVY AMONG THE IRISH.

I have noticed, in a former chapter, the slowness with which the Irish accord their full approbation to the employment that may be made of any brilliant talent. I shall now add that their propensity to refuse it any praise, till they ascertain whether the mode in which it is exercised is beneficial to mankind, too frequently opens to the odious passion of envy an entrance into their heart. This passion is so congenial to the unregenerate human mind, that, when from any cause it is put into a state propitious to its assaults, it does not fail instantly to invade it: and no state of mind can more accord with the views of envy than one which renders us reluctant hastily to admire the exhibition of an uncommonly fine talent.

The Irish, however, are not what the Italians call *invidiosi* which term we particularly translate by the word *envious*, for when two competitors among them summon all their force to outstrip each other in the same career, each of them—as often as contending rivals have in any country—has magnanimity enough, whether the victory be decided or still in suspense, to do full justice to his antagonist.

But the Irish are exceedingly prone to a kind of envy which, in the language of Italy, would entitle them, as I understand, to be called *acidulosi*: that is, numerous natives of Ireland, though they be not engaged in the same pursuits with those of their aspiring countrymen, who toil to acquire glorious distinctions, suffer themselves to be pushed on by envy to try to overturn their hopes.

This odious passion disguises itself so insidiously in the Irish heart of which it takes possession, that the object oppressed by it cannot even have the satisfaction of showing openly, that his oppressor is under its influence. Sometimes the envy that persecutes him takes the appearance of indifference to the talent that he cultivates: none of the envious persons encourage him to exercise it, for none of them have, apparently, any knowledge of its worth.

However, let him go to England, and let it there draw general admiration, then the most envious of his countrymen, no longer hoping to keep him in obscurity, will have, relatively to him, a different class of sentiments awakened in them. Should he return among them, they will press, eagerly, forward to do him homage, proud to show that they know how to appreciate his talent, and proud, also, of the honour that, by his exertions, he does to his country.

Sometimes envy, among the Irish, takes a soft, affectionate voice, resembling that of friendship, and it is the less easy to perceive that it is a counterfeit one, because friendship is really often obliged to make use of the same tone, to check a too presumptuous or ill directed ambition. Envy, when she thus disguises herself, represents to the ardent youth, full of lofty hopes, that he aims too high: she particularly attaches herself to making him comprehend the bitterness of the mortification which he will feel, should he step forward into public notice so imprudently, as to become the general laughing stock, for having indulged too high pretensions. This is an argument of great weight with the Irish, who can soon reconcile themselves to the idea of living, undistinguished, among the equals whom they are accustomed to frequent, but who cannot bear to be humiliated.

Envy, however, seldom confines herself to giving such counsels as might leave it doubtful whether they did not proceed from friendship. The latter, though it sometimes dissuades the inexperienced youth from listening to the dictates of an extravagant or disorderly ambition, carefully avoids discouraging him to such a point, as that he shall not see a motive for labouring, with energy and perseverance, for the attainment of some laudable end.

Envy, on the contrary, usually tries to disgust him with the toils necessary for gaining honourable distinctions, by opposing to them the charms of idleness and pleasure. Taking the form of some jovial companion, she asks him whether it be not better to forget all cares, in the society of friends who love him, than to tire himself with labours which could, at the best, have but little result, except that of exposing him to have many enemies. The youth who hearkens to such per-

fidious counsels, is, in general, too prone to like social pleasures, not to be seduced by them. He abandons, then, every honourable project, to lead a life of dissipation with his pretended friends; and after having consumed, in this inglorious manner, all the prime of his life, he is gnawed, in secret, by a cruel regret, which, however, has usually no other effect than to render him, in his turn, envious of the persons beginning their career, whom he sees inclined to use their talents more worthily than he has done his; so that he jealously tries to make them, also, run aground on the same shoals on which his own bark was lost.

The principal means of securing the Irish against the attacks of the abject passion to which I accuse them of being often prone, are to inspire them with a solid respect for themselves, founded on a consciousness of practising severe self-denial, and of applying, assiduously, to the employments assigned to them by their talents or profession, in order fully to acquit themselves of their natural or conventional duties.

The Irish have not, I think, near the ability to which they frequently lay claim, to render themselves, by their wit and humour, agreeable companions, while they lead a life of idleness and social pleasure: but they certainly have a vast fund of cheerful, sociable spirits, to enable them to undergo severe labours with gaiety and contentment. If their labours particularly be such as to be entirely approved of by their conscience, and that they either engage them sufficiently in robust exercises, or else are relieved by them as much as their constitution requires that they should be, they are commonly so joyously at ease in themselves, and so benevolently inclined towards their fellow-creatures, that they know not what it is to be preyed on by gloomy or malignant passions. Their bosom is usually too much warmed by generous, kindly feelings to harbour envy, either against a more successful companion engaged in the same line of business, or against persons of another and higher profession, rising, by their talents, to prouder distinctions than they could pretend to. If those persons be their friends, far from enviously repining at seeing them mounting to a superior station than theirs, they very frequently encourage and assist, to the utmost of their power, their endeavours to reach it.



## CHAPTER LXXXII.

## PECULIARITIES IN THE IRISH CHARACTER, AS EXHIBITED AMONG PEASANTS. CONCLUSIONS DRAWN FROM THE OBSERVATION OF THEM.

The disposition of the Irish, in their present state, to feel an envious pang on observing a neighbour to be more prosperous or more honoured than themselves, is in no other class of their community so conspicuous as among their peasantry.

Should an Irish proprietor of an estate, introduce some new method of managing a farm, his tenants, whose rank may be avowedly much inferior to his, usually look on his innovations without jealousy or alarm.

But should a person belonging to their own class wish to imitate them, he is usually deterred from acting accordingly by the dread of exposing himself to the scoffs and jeers of all his acquaintance among his equals. An Irish peasant is extremely mortified at seeing his comrade gain applause from those whom he considers as his betters, on account of his ready adoption of the plans suggested by them for rendering his situation more decent or comfortable; he and his companions, in consequence, clan together to torment or ridicule the person who thus exhibits the desire to prove himself more enlightened than individuals belonging to the obscure class, of which he is a member, usually are.

However, though envy has a large share in determining the Irish peasant to discourage the neighbour whom he looks on as an equal, from attempting to prove, by his conduct, that he has more enlightened notions, respecting the mode of living becoming a person in his condition, than his fellows usually entertain, the great opposition which he makes to any of his equals who, guided by their superiors in knowledge, attempt to innovate, on the customs commonly observed by the labouring poor, does not entirely proceed from that sinister passion. He is partly determined to brow-beat any attempt made by persons of his class, to introduce some unwonted improvement into their mode of living, from foreseeing that if the

change which they design to effect, shall become a lasting one, he will himself, in the end, be tempted to comply with it; and he dreads greatly being led into a measure so repugnant to his habits. Such is the force of honourable and social feelings, among the Irish, that when one Hibernian firmly adheres, for a considerable length of time to new customs, that mark him more enlightened than his companions, the latter sooner or later cannot refrain from imitating him, as though they imagined themselves forced to do so.

The presentiment that an improvement in their customs, should it once take root among them, will soon become general, is what causes the Irish to oppose themselves with clamour and vehemence, to the introduction of any change in their usages, if they secretly perceive it to be an advantageous one. They endeavour to discountenance it by so much the greater outcry, the more their heart tells them that if it gain, among them, a steady footing, they will conform to it. So that any one acquainted with the Irish character, is not easily discouraged, by their hostile clamours, from an attempt to reform their habits.

The tenacity, however, with which the Irish character clings together, holding all the members of entire classes at the same moral and intellectual level, will always greatly impede the success of any partial attempts to ameliorate it. No measures will, probably, have any lasting effect in bettering the condition of a portion of the Irish, except such as excite the whole people, by an almost simultaneous exertion, to endeavour to raise themselves to a high rank among rational human beings.

The Irish are so much disposed to let the activity of their mind spend itself in kindling, among them, hot dissensions, that blind them to every noble consideration, that I do not believe that it will ever be possible long to raise their country to a respectable height among civilized nations, without exciting in them such a vigorous flame of virtuous, well directed enthusiasm, as shall carry them to the summit of that relative degree of perfection whither nature has formed them to mount.

Other countries can rest midway on the arduous ascents leading to perfect civilization, but for Ireland there is no me-

dium. Her children must learn either to surmount them entirely, or they will lie grovelling, at the foot of them.

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### CHAPTER LXXXIII.

THE IRISH SOMETIMES APPEAR TO LOVE TO PRACTISE DECEIT, THOUGH THEIR CHARACTER IS REALLY AVERSE TO IT.

The discordant operations of the two portions into which the imagination of the Irish is divided, give them, sometimes, an air of liking to practise deceit, though they have really but little tendency to this vice.

The sensibly directed portion of their imagination, is so soft and yielding, that, were they radically under its government, it would fit them to bend, contentedly, like most of the Asiatics, to the yoke of despotism. This slavish portion of it is what usually influences them, if they be in a good humour, at the times when they converse with those who, for their situation or character, are entitled to be treated by them with deference. Their fawning, obsequious air, then denotes, either that they were formed to bend, with mild submission, to a master's will, or else that they are consummate in the art of flattery. Appearances are, however, altogether erroneous: the stiff, American portion of their imagination, renders them desirous to uphold their own personal dignity and independence; it urges them to rebel against a master's laws, with so much the more vehemence, from perceiving that, but for its opposition to some slavish sentiments stirring within them, they would submit, without a murmur, to wearing the chains of the oppressor. The superiors, therefore, who mark, at first, the almost religious veneration with which they view them, are led, if they be not aware of their character, to believe them formed of the most ductile stuff imaginable; they perhaps despise them for looking up to their fellow-creatures with such servile dread, but still they take interest in them, from fondly supposing themselves to have the power to give to their character what

stamp they please. But when, possessed with this notion, they begin to tutor them, they soon find, to their astonishment, that they have to deal with a singularly untractable people; each individual of whom hangs out false colours when he seems mild and respectful, since he is habituated to scoff, in his heart, at the proud beings who think he is listening to them with awe; has too high an opinion of himself to regard any one as his superior; and is determined to take his own way, into whatever wretchedness it may lead him, rather than suffer himself to be guided by the counsels of those who think themselves much better informed than he.

The well wisher to the Irish, who thus finds himself to have been at first totally deceived in their character, is liable to conceive a prejudice against them, and to suppose that every effort would be fruitless to civilize a country inhabited by such unmanageable, lawless spirits.

The stiff, haughty feelings, which the Irish have at heart, lead them soon, when they offer to a superior a tribute of adulation, to betray that the part which they are acting, does not suit them. He on whom they lavish it, renders them easily too presumptuous, when he condescends to familiarity with them; and when he treats them with reserve, a difference of opinion, a motive of discontent, often leads them suddenly to discover to him with how little real respect he inspires them.

Their attempts to ingratiate themselves with superiors, by means of flattery, usually terminate in their disgrace. Though many of the Irish push their fortunes, in foreign countries, with astonishing success, I believe this is to be attributed to the consummate knowledge of mankind in general, which an Irishman, intent on steering clear of the dangers that environ him, often acquires, rather than to his skill in flattering persons in power.

## CHAPTER LXXXIV.

REASONS WHY THE IMAGINATION OF THE IRISH IS PECULIARLY PRONE TO TEMPT THEM TO PRETEND TO MOVE IN A HIGHER SPHERE, THAN THE ONE IN WHICH THEY ARE INDIVIDUALLY PLACED.

The discordant connexion which usually takes place between the two portions of an Irishman's imagination makes him very prone to start out of his own proper sphere, and to form a vain pretension to being entitled to move in a higher one.

It tends to take this pernicious effect, because :

The sensibly directed, or Asiatic portion of his imagination, disposes him to look, with awe and veneration, to the insignia of superior rank and power; rendering them the great object of his admiration; while the haughty American or metaphysical portion of it, makes him impatient of resting in a station wherein he sees that he is not equally possessed of them with some of his acquaintance, and tempts him, in particular, to establish rivalities between himself and those in the next rank above him; that he may make as great a parade as they of those enviable distinctions.

The consequence is that all due subordination of classes is greatly overthrown in Ireland, and that many individuals scorn the duties of their proper station.

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CHAPTER LXXXV.

PECULIARITIES IN THE CHARACTER OF THE IRISH WHICH INDUCE THEM SOMETIMES TO BE SINGULARLY OBSTINATE.

A peculiarity in the character of the Irish which seems also to result from the clashing play of their imagination, is, that to a greater degree than perhaps any other people, they love at once to obey and to govern.

The brilliant Asiatic portion of their imagination, which

shows them high rank in an imposing light, makes them also perceive obedience to be, in many cases, a sacred duty. But with a people of a proud, energetic mind—and that of the Irish is such to a great degree—obedience, relatively to the rulers of this world, where it is perceived to be a sacred duty, becomes also an honourable one, which is a kind of duty that a lofty mind is ever desirous to practise.

The Irish then, filled with such a high instinctive sentiment in regard to the noble nature of the duty of obedience, are ever desirous to find some object, to whom, whatever their rank may be, they may yield implicit deference and submission.

However, as the principle of obedience by which they are so willing to be ruled, is one that they intend should exalt, instead of sinking them in their own eyes, they watch, with extreme jealousy, to observe whether the person to whom they accord such great power over them, respects properly their liberty to exert their own will, and takes care to govern them according to the grain of their character. When they find this not to be the case, they are roused, perhaps, to showing a greater degree of obstinacy than the natives of any other country, in following their own way in spite of the counsels of friends. Other men, when they determine to reject advice, let it be seen that they have fixed a plan of conduct with which the measure proposed does not tally. But when your reasons and entreaties find an Irishman inflexible, you often perceive that what you say makes a deep impression on him; that he has no particular motive for contravening you; that he is even inclined at heart to yield to you, and yet that his will is so stubborn that he holds out against you. The fact is that it often happens that when any one recommends to an Irishman a certain line of conduct, he is alarmed, not from a particular dislike to the step which he is advised to take, but from a general fear that his adviser may hope to acquire over him too great an ascendancy. So, to check at once his encroaching spirit, he pertinaciously rejects his advice.\*

\* Nature, who seems to me constantly to compensate national qualities, has, in return for having conferred on the Irishman affections easily moved, given him a most extraordinary power to force them to silence. He can,

But the Irishman is not content with merely obeying, however satisfied he may be with his ruler ; he lays claim to the right of exercising, in his turn, a large share of authority over a certain portion of his fellow-creatures, sometimes even over the persons to whom he is, in some respects, submissive. His wish to feel his mind in close contact with that of the individuals with whom he is connected, makes him, sometimes, delight in obeying them, where they govern him to his liking, because he is then exquisitely sensible of such a contact : but it also makes him take peculiar pleasure in the exercise of authority, on account of the opportunity which it gives him to play on the mind of his subjects, in like manner as if they were musical instruments, whose notes it depended on him to draw forth and vary at will. .

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## CHAPTER LXXVI.

THE IRISH APPEAR, IN MANY RESPECTS, VERY WELL SATISFIED TO REST IN A PEACEABLE, SUBORDINATE SITUATION.

Notwithstanding the extraordinary clash of contending sensations which often render the mind of an Irishman uncertain and irregular in its movements, it does not appear to me that it would be difficult, in following, with attention, the bent of the character of the Irish, to render them, in general, a peaceable, orderly people.

Those of the lower classes love to see persons of a much higher rank than themselves, support the dignity of their station. Though they would be liable to grow insolent to them, did they treat them with unguarded familiarity, yet such is their penetration into the motives of their conduct, that when, from the wish to support a happy, respectable subordination, they conduct themselves with an unbending reserve in their relations with them ; while they are, at heart, their sincere

perhaps, the most easily of any human being, act with a sternness contradictory to the language of his heart.

friends; they know well how to appreciate their good intentions, and they like them not the less for their air of severity. The lower Irish are conscious that they require, in some respects, to be firmly controled, and they are inclined enough highly to respect the master who proves that he has sufficient vigour steadily to rein them, without, however, allowing himself to be guilty of any unkind or ungentlemanly conduct.

The haughty feeling which urges even the lowest Irish to consider themselves as the equals of the highest, takes, in dependents who respect their master, a turn that makes them satisfied to submit to him.

They are aware that a good system of social order requires a subordination of ranks, and proudly feel that, in performing the duties of their station, they are supports of such a system as well as their master. When they call to mind their natural equality with him, it is not to repine at his conventional superiority: it is only to ponder all the circumstances of his situation with as much sympathy as though they were his equals and sincerely to inquire of themselves what they would do in his place. In answering this demand they take so fairly into consideration all the difficulties and temptations which surround him, that it is very seldom that they do not—if they be not blinded by some kind of fanaticism,—make ample allowance for all his faults.(a)

The lower Irish are ardently desirous of being highly prized by their chief or director as essential portions of the community which he governs, and they are not inclined to repine at not occupying his place. They enjoy the consciousness of being devoted to him, only let them have the assurance of his taking a warm interest in them.

This disposition seems to me to be the primary cause of their great attachment to the spiritual pastors resident among them, who know them all personally, and anxiously watch over their eternal welfare. It also, I believe, prepares them for serving, with unbounded zeal, any secular chief who raises himself to their head, and manifests a determination to look upon every member of his party as a beloved brother, placed under his protection.



The eagerness of the Irish to become important objects in the eyes of the persons whom they revere is such, that they will—more readily than the natives of any of the neighbouring countries—bear with rude treatment or even chastisements from him whom they are bound to obey, when they perceive that he is prompted by an earnest wish to do them good to inflict on them tokens of his resentment.

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#### NOTE TO THE EIGHTY-SIXTH CHAPTER.

(See page 197.)

(a) I believe that it is somewhat easier in Ireland than in most countries for a wise master to surround himself with faithful, affectionate domestics.

In other countries, servants, humiliated by the sense of their low condition, are often tempted to bear an ill will to their master, merely because he is the person whom they serve. They frequently take a malignant pleasure in speaking ill of him and his family, as if, by being their enemies, they became more independent of them. It appears to me, that a sentiment of self-respect more commonly dictates to Irish servants juster principles.

As far as I have heard of them, they commonly consider their own honour interested in supporting that of their masters; and are anxious to prove that the family system which they help to maintain is respectable. They show that they merit the esteem and confidence of the higher powers comprised in it, by becoming faithful supports of it. In no country, I believe, oftener than in Ireland, do you hear servants, speaking of the regulations of their master's house, make use of the pronouns of the first person plural—we and us—to design the whole family inhabiting it.

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#### CHAPTER LXXXVII.

GOOD DIRECTION THAT MIGHT BE GIVEN TO THE SPIRIT OF EMULATION WHICH INDUCES IRISHMEN TO VIE WITH PERSONS HIGHER IN THE WORLD THAN THEY.

I have shown in the last chapter that Irishmen, in the humble walks of life, are rendered by nature capable of feeling for

those in a high rank all the affection and respect which, under a well combined social system, should bind the lower classes to the upper.

In the present I shall explain my reasons for thinking that nature has also sufficiently inclined them to give to the spirit of emulation which kindles in them, when they frequent the company of persons, by their riches or rank a small degree above them, such a direction that it would strengthen the social system, instead of introducing confusion into it, as it does now, whenever it induces men to live beyond their means, that they may cope with persons, raised by their wealth or station, higher in the world than they.

The Irish, in general, are sick of those vain rivalities which tempt such numbers of them to strain every nerve, in order to appear more prosperous than they really are. They are aware of its being a kind of competition degrading and tormenting to those engaged in it, as well as ruinous to their country, notwithstanding that they frequently have not firmness to resist the temptation of taking part in such frivolous contentions, when they see them prevailing among their companions, and that they are pushed on to do so, by the fear of being alighted in society; and by an eagerness to appear in it surrounded with all the advantages on which it seems to set value. But let those who take the lead in Irish society once show a steady conviction that the distinctions of rank and fortune only modify, in some degree, men's duties, and are by no means the criterion of their worth; and the most of their companions, soon gladly imbibing this principle, will learn to avow, without scruple, the real circumstances of their situation, be it ever so confined: they will turn their ambition solely to the consideration of the mode of conduct which may entitle them, while they keep within the bounds of their proper sphere, to universal esteem and good will.

'Tis in vain, however, to hope to render Ireland a happy, flourishing country, by teaching all classes in it to act well in their proper station, without first exciting numerous persons of an elevated rank, to form in its bosom a polished and rational society. The improvement of the country must take its rise in the living at home of such persons, and in the ame-

or affliction, they should find, in their landlord and his family, friends anxious to succour them ; but it appears to me that there is not quite the same uniformity of sentiments in regard to the aid which they ought to receive from them, to enable them to educate their children.

Sometimes the landlord's family interfere, perhaps, in too imperious a manner, to oblige them to give their children the first rudiments of a literary education.

Many very well minded persons, on the contrary, think it useless to lend them, to that end, any assistance. They proceed, as I believe, on the principle that while so many causes are liable to pervert the poorer classes in Ireland, or to render their lot a rigorous one, any literary instruction only tends to sharpen their ingenuity in forming unlawful conspiracies, and to give them refined ideas of comfort, which make them repine more bitterly at the hardships that they suffer. These persons further think that, even should the poorer classes not be tempted to make an ill use of their literary instruction, there is no occasion for the upper ranks to take much trouble to spread among them the advantages derived from such an education, since the parents themselves are so eager to procure them for their children that, where it is possible to find a teacher willing to second their zeal, they immediately employ him.

These remarks are plausible, yet they do not convince me that the persons who make them are right, in concluding that the upper ranks act wisely, when they take no part in promoting the education of the lower.

I shall not descant on the advantages that would result to the kingdom from all classes of its inhabitants having their minds opened by some portion of a literary education. This subject has been often thoroughly investigated. I shall, therefore confine myself to explaining my reasons for thinking that it becomes the upper ranks to interest themselves warmly in the education of the lower, even where the latter could, without their aid, acquire all the literary knowledge that suits their station.

Though mankind have past many ages without knowing how to read and write, once the knowledge of these arts is diffused

in a nation, we are not to suppose that the wish in an individual to be able to practise them, springs from an artificial want, which may remain ungratified, without any of the blessings that nature designed him to taste, being impaired by the privation that he labours under. I am convinced, by many remarks which I have made, that nature has quite prepared the human heart for entertaining the sentiment that some degree of a literary education is necessary towards investing man with his due dignity. Often have I seen children who, I had reason to think, had never heard much said to prepossess them in favour of a literary education.

Previous to beginning to receive one, they had frequently an appearance, as if time hung very heavy on their hands; they were also wild and savage, like beings in whom the sentiment of respect for themselves had not yet been awakened; they were, besides, extremely rude and boisterous in their plays.

As soon as they had been sent to school, and that they had begun to profit by their lessons, I used to admire the change that immediately took place in their deportment. They constantly looked contented; never appeared to feel a load of ennui; their countenance became more open and more frank; their manners grew polite; and, though in their plays they showed more vivacity than they had once been accustomed to do, they were far less turbulent.\*

The sentiment which renders children so satisfied with themselves when they are making progress in their literary studies, exists strongly in grown up persons of the lower orders. They too, are instinctively prompted to believe that the dignity of mankind requires them to possess the first elements of learning.

Never, then, will they be persuaded that a superior respects them, as a valuable part of the community, if they do not see him anxious to have their children receive such an education as may enable them, should they afterwards continue to cultivate their mind, to fill, in a becoming manner, their place in the world, however high it may happen to be.

\* I believe that, on seeing several children playing together, you may frequently succeed well in guessing which of them apply diligently to their school business, owing to the studious being distinguished, by a more civilized air, from the idlers.

When a landlord neglects the education of his peasantry, they do not, even though he be very kind to them, half give him credit for his goodness, and they are even inclined to abuse it, looking on it as a weakness.

The landlord, by exerting himself to give his poor tenantry those elements of a literary education, which may open to them a wide field of intellectual enjoyments, places himself fairly at their head, and may reasonably hope that he will have it in his power, by setting them a good example, to stir up in them as lively an inclination to imitate his virtuous, regular conduct, as the poor, when they are neglected by their superiors, constantly feel to imitate their vices.

It is, necessary, however, that he act with discretion in imparting to them the benefits of a literary education.

The imagination of the Irish takes pleasure in depicting to them fascinating views of a happy, domestic order of things; and the more education gives them civilized habits, and enriches their mind with ideas, the more fertile is their imagination in creating for them such pleasing pictures. However, the views of order which imagination thus holds out, have this disadvantage, that they favour indolence too much, being more adapted to a state of pure happiness and-innocence than to one, in which the necessity is imposed on us to struggle against hardships and grow firm in virtue.

The propensity of the Irish to please themselves in images of a peaceful order of things too favourable to indolence, is apt to make the peasants, when they have become civilized by means of their education, seek too much to live carelessly at their ease; as if they were country gentlemen, possessed of an income sufficient to allow them to exist comfortably, without applying to any lucrative employment.

To guard the Irish of the lower ranks from this fatal error, I think that it would be desirable to let those individuals of them, who have it in their power to procure themselves, by honest industry, a comfortable livelihood, furnish a part of the salaries allotted to the masters who educate their children. As they wish so ardently to have them receive some school education, their anxiety to obtain this end might serve greatly to stimulate them in their laborious occupations.

Their exertions to this effect would unite them also more closely with their offspring, in the bands of parental and filial affection ; since most of their children would naturally repay, with gratitude, the painful efforts which they would make to promote their welfare, and they would be themselves more tenderly attached to these objects of their solicitude, in direct proportion with the greatness of the cares with which they would have loaded themselves, for the sake of serving them.

I think, then, that what it generally becomes a landlord and his family to do, is to provide good schools to which their peasants may conveniently, at a moderate expense, send their children. They would also, by frequently examining them with attention, and by distributing premiums to the most praiseworthy, do well to prove that they take a sincere interest in their progress.

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## CHAPTER LXXXIX.

THE IRISH HAVE A TASTE FOR THE FINE ARTS WHICH AT PRESENT INCREASES THEIR PRODIGAL PROPENSITIES. THIS TASTE OUGHT TO BE CULTIVATED, AND THE PROFESSORS OF THOSE ARTS HIGHLY HONORED.

The prodigality into which the Irish are, at present, so often betrayed, by vying with each other in the exhibition of tokens of wealth, is greatly increased by their passion for the fine arts.

Nature seems to have bestowed on them, in ample abundance, those germs of a fine taste which commonly give rise to such a passion. But, in the present state of Ireland, they are so little developed in most of its natives, that they produce no other effect than to make them delight in gorgeous, magnificent spectacles. The Irish are, therefore, tempted to squander their income, not merely by the wish to surpass each other in fashionable expenses, but also by their real admiration of those splendid trappings by which a rich man proclaims his opulence.

To hinder the latent taste of the Irish for the fine arts, from thus tempting them to spend profusely, it would be advisable ;

First—To prevent it from forming any coalition with their spirit of rivalry, or from inflaming it more vehemently to seek to outshine competitors, in the display of ostentatious pageantry.

When an Irishman's love for the productions of the fine arts, would be taught to hold itself entirely unconnected with his desire to appear pre-eminent in rank or riches, it would become much more temperate in its aspirations, and would usually leave him sufficiently calm to resist its cravings, should his reason assure him of their being inordinate.

Secondly—To develope and cultivate their taste for the fine arts to such a degree, that they would thoroughly understand its nature, and perceive that the employment most congenial to it, consists in awakening in the heart, those refined and noble sentiments which point to virtue, as the truest happiness of mankind. When they would have learned to prize a fine taste, more for the improvement which it conveys to the mind, than for the gratification that the senses are capable of affording it, they would set much less value than they do on pompous spectacles, that betray him who exhibit them into ruinous expenses ; and they would prize infinitely more that air of neatness and nicety around the habitations of men, which attest their owners to have refined notions of the happiness that may attend even on humble conditions.

The correction of the passion, which makes the Irish gaze with admiration, on the dazzling pageantry, announcing extreme opulence, will not be effected otherwise, than by diffusing widely among them the sentiments congenial to a really fine, polished taste. Nor will such a taste prevail among the inferior classes of the Irish community, if persons of the upper ranks, be not in general deeply imbued with it. 'Tis in them therefore, that that improvement of the intellectual taste, must first be wrought, which shall chasten it, and render its dictates agreeable to those of virtue. But the upper ranks, will not be induced to study accurately, the laws of a pure, well directed taste, and deeply to penetrate their character

with principles resulting from the knowledge of them, as long as they look upon persons devoted to the study of the fine arts, and who gain their livelihood by the culture of them, as nothing but hirelings in the service of the rich and the luxurious.

The professors of the liberal fine arts, who may be otherwise entitled to be looked on as gentlemen, ought for these reasons to be welcomed in Ireland into the first societies, as persons fully on a level with the rest of the company composing them. Thus would they be taught a due respect for their favourite art, and an ambition to do honour to it by the elevation and refinement of their sentiments. Their conversation and example might also be expected to spread among the Irish much of that true taste for the fine arts, which at once tends to soften and ennoble the disposition; and whose influence best serves to counteract those litigious propensities that naturally prevail in a community, in which many of the persons the most preponderating, by reason of their enlarged understanding and liberal knowledge, are engaged in professions which teach them closely to investigate, and cautiously to maintain, the rights of individuals.

Nor is it the professors who distinguish themselves in the highest department of a fine art—as for instance of painting—who should alone receive that encouragement which is held out to those whose profession entitles them to admission, on an equal footing, into the first society. If those who excel in portrait painting are to be held scornfully down to the rank of mere mechanics, there will be no historical painters, for no father who bestows on his son a liberal education, will rear him to a profession, which he perceives to be generally treated with scorn by the liberal minded circles—as they are commonly called—since it will not be in his power to know, before hand, whether his son has sufficient abilities, and will meet with ample encouragement, to pierce through all that may be thought despicable in such a profession, and, leaving that to the vulgar crowd of his competitors, victoriously to seat himself among the few to whom the exercise of an art, generally degrading, became the source of honourable renown.

A further reason inducing me to think that excellence in the



lowest branches of any fine art, in whose highest departments it is glorious to become a distinguished professor, ought to entitle those possessed of it to be honorably considered in Ireland, is, that its natives are so much in need of having their dispositions mellowed by a clear discernment of the value and beauties of the liberal fine arts, that they require that all the persons capable of shining in their various walks, should be allowed to acquire sufficient consideration by the exercise of their talents, to take a softening influence on the morals of the nation.

Whenever men in an enlightened manner exercise a fine art, the due culture of which requires them to have a mind enlarged, and penetrated with a passion for high, intellectual enjoyments, they ought to be considered as meet companions for all men of a cultivated understanding, even for those who dedicate their life to the study of political or legal sciences; and no invidious comparisons should be established to determine the respective worth of their professions; since all should be considered as tending in concert, when rightly exercised, towards the developement, in its full dignity, of the national character, and as offering, in themselves counterpoises to prevent the excesses into which any one of them, if too exclusively cultivated in the nation, might induce it to fall.\*

\* Though, to the best of my ability, I point out the necessity of highly honouring the distinguished professors of liberal arts, I have no sanguine expectation that the removal of the prejudice which condemns them to stand too low in the estimation of the public, would be productive of any important benefit to Ireland, unless it were accompanied with the dissipation of many other prejudices, particularly of the one which makes the younger and almost pennyless sons of estated private gentlemen, absolutely ashamed to appear behind a counter, whatever be the mercantile business transacted there.

## CHAPTER XC.

THE IRISH REQUIRE TO BE ANIMATED BY A LOCAL AFFECTION COMPREHENDING ALL IRELAND ; BY A PATRIOTIC LOVE OF THE WHOLE OF THE BRITISH EMPIRE, AND BY A STEADY WISH TO MERIT THE ESTEEM OF FOREIGN NATIONS.

Previous to quitting my country, I had formed the leading ideas, which I mean to expose in the subsequent part of this work, respecting the plan which should be pursued, to improve the Irish character. It seemed to me, that my conception of that plan was, in its various details, adapted towards developing the sentiments of order implanted in every breast, and towards giving the different members of the community, a salutary influence over each other. However though for these reasons, I did believe, that it must coincide with the order of nature, I could not help perceiving that there was universally in the national character, a leaning towards a phlegmatic non-chalance, sufficient to prevent its putting this plan vigorously in execution. I therefore acknowledged to myself, that there must be some lever found of sufficient power, to raise the whole mind of the nation, to a due pitch of grandeur and energy. Otherwise, I perceived that the institutions, the most sagaciously combined, for giving the various divisions of the community a beneficial influence over each other, would remain as useless, as the different parts of a finely constructed mill, placed in a situation where the force, whether of wind or water, necessary for putting it in motion, would be wanting.

But where was such a lever to be had ?

This was the problem that for a long time perplexed me, and to which I never found a solution, till I went to Scotland.

Then I soon perceived, that an entire people, require to be animated to do well, by an attentive consideration of foreign nations, and a wish to merit their respect.

The true measure to allay the discontented spirit engendering either personal or party disunion, which generally takes possession of an Irishman, when the enjoyments, flattering to

his imagination, encourage in him, an indulgence of indolence, unsuitable to his real character, would be to enlarge his mind, so that the sphere of its activity, might embrace the interests of the entire world, and expand through infinite chains of just and benevolent ideas. We cannot in general be governed by reason, unless vast views that we can examine in detail, respecting the world's affairs, keep our intelligence constantly employed, and make our sentiments calmly present themselves in a continually varied consistent succession. To be governed by passion; we have little need of intelligence, and very few thoughts suffice us. We can keep constantly dwelling on the same.

The Irish do not seem to be aware of its being necessary for them to learn to aggrandize their mind, by the habit of looking on Ireland as a wheel of the vast machine of the world, acted on by the others, and which ought in its turn, to act on them in a useful manner. They take pleasure on the contrary, in considering it as a detached, solitary isle in the ocean. This image has, I know, something singularly pleasing in it, for a heart tenderly attached to Ireland; and while we only contemplate it for the sake of giving more charms to the object of our local affections, there is no reason why we should not cherish it. But when we are tempted to let it influence our conduct, and make us content ourselves with worldly motives of action, drawn exclusively from our position, respecting persons or classes existing in Ireland, we confine ourselves to a circle not sufficiently wide for our character, which, labouring in consequence under a latent restraint, acts with a tumultuous violence ruinous to the country.

The Irish character is formed to expand,

First—Through a circle of local affections, bounded by the limits of its native isle.

Secondly—Through a wider circle of patriotic affections, in perfect correspondence with the former, and inspiring it with a wish to shine as a respectable, valuable component part of the entire British character.

Thirdly—Through a circle of affections as wide as the whole world, which, though they may not suggest to it principles of duty of so definite a nature as those pointed out to it by

local and patriotic affections, shall still engage it to merit the respect of foreign nations, and to take such steady views of its relations with mankind as shall assist to render it steady, active and decided.\*

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## CHAPTER XCI.

THE IRISH ARE TOO MUCH INCLINED, FROM A WISH TO KEEP THEIR MORALS AT HOME GOOD, TO URGE THE ILL BEHAVED NATIVES OF IRELAND TO QUIT IT.

The Irish give themselves so little practical† concern about the opinion that may be entertained of them, either in the remote parts of the British empire, or in foreign lands, that they are continually eager to send out of their country the person whose conduct irritates them; apparently thinking that the way to render their morals respectable is, to banish, from their native land, all those of their countrymen who set a bad example. Yet are they greatly mistaken in thinking that they can thus easily ward off, from their country, the ill effects of those various sources of disorder, which are constantly rising in the midst of it, and tending to render them a corrupted people.

Even supposing that the evil which they do to other nations by helping to vitiate their morals, is not, in the end, severely felt by themselves, owing to the influence which these nations take over them, it is certain that they lay a stumbling block in the way of innocent youths whom they send abroad, when they subject them to meeting with ill intentioned persons belonging to their native land, to whom the use of the same language and the title of countrymen, greatly facilitate the means of winning and betraying their confidence.

\* I have already, in the first part of this work, marked the advantage that would ensue, if mankind were taught to entertain such an enlightened love of their country as should next open their hearts to the love of all the nations of this globe, and afterwards engage them to meditate, with the deepest interest, on its relations with nobler worlds.

† They are, in a chimerical manner, that no wise influences on their conduct, very desirous that the Irish should act a distinguished part in the world.

But they do not even succeed in ameliorating their morals at home, in consequence of the rigour with which they often expel offenders from their soil.

The great readiness with which they can get rid of ill conducted persons, by forcing them into a sort of exile, prevents their inquiring, with the intention to seek to diminish them, into the causes which so unceasingly tend to spread vice and disorder through the nation. Instead of sending abroad the persons whose conduct disgraces them, did they signify it to be their wish that none of the natives\* should quit their island, excepting honorable and useful members of society, such a magnanimous mode of proceeding would, I believe, stir up a noble emulation in the individuals of the rising generation, and make many of them ambitious to be of the number of those whom their countrymen would encourage to resort to foreign lands, to appear there as honorable specimens of the morals and instruction of the Irish.

The mischief done at home, by badly conducted persons, would be more than compensated by the pains which many a well intentioned one would take to combat, in their first rise, those evil passions in their children and countrymen, the fatal fruits of which, if they were allowed to reach maturity, would affect their own homes.

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## CHAPTER XCII.

THE IRISH ARE TOO MUCH ENCOURAGED, IN THE NORTH OF EUROPE, TO INDULGE IN EFFUSIONS OF MERRIMENT, TO DERIVE MUCH BENEFIT FROM FREQUENTING THE SOCIETIES OF THOSE REGIONS.

The Irish travellers who visit foreign countries to increase their knowledge of mankind, and, in particular, to cultivate their colloquial talents, in the society of persons qualified to unfold them, will, I believe, better fulfil their object by direct-

\* These observations regard persons of the higher classes.

ing their steps towards France and the south, rather than towards the north of Europe.

Throughout the greater part, if not the whole of the north, the Irish, I have been assured, are considered the merriest people in the world. The encouragement that appears to be held out to them there to exhibit themselves in that light, seems to me a sufficient proof that, in most northern societies, polished, social arts are little better understood than they were in those ages when a professed jester was a regular appendage to every great man's family.

If in France and southern countries the Irish are rather less encouraged to indulge in effusions of gaiety than suits their character, they at least go through a useful sort of education when they learn, as they have opportunity to do in the societies of those regions, to sustain an agreeable conversation solely by the fund and refined flexures of their thoughts, without any intermixture of mirthful sallies.

When their natural disposition is set more at ease, on returning to the society of their countrymen, they will the better know how to season their discourse by strokes of wit and humour, without allowing them to betray them into any stile of pleasantry out of keeping with an elegant, interesting conversation.

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## CHAPTER XCIII.

THE FLEXIBILITY WITH WHICH THE IRISH, TO A CERTAIN POINT APPROXIMATE THEIR CHARACTER TO THAT OF FOREIGNERS, AND THE UNBENDING RIGIDNESS WITH WHICH, BEYOND IT, THEY ADHERE TO THEIR OWN, IS FAVORABLE TO THEIR DERIVING GREAT ADVANTAGE FROM THE FREQUENTATION OF ELEGANT FOREIGN SOCIETY. THE IRISH SHOULD SEEK THE ESTEEM OF FOREIGNERS, RATHER THAN STUDY TO BE LIKED BY THEM AS AGREEABLE COMPANIONS.

The Irish have a great, superficial flexibility of mind which gives them a peculiar facility, when they are among foreigners, of penetrating into their national character, so as to compre-

hend its structure and appreciate its beauties. They can, more readily than most people, acquire a sentimental knowledge of a foreign language, owing to the quickness with which they can appropriate the expressions of those of whom it is the native tongue, from investing themselves precisely with their feelings.

Often, I believe, than the natives of most countries, where they have had the advantage of a good education, they soon acquire, among foreigners, a tone and air scarcely distinguishable from theirs. They conform also, readily, to those of their customs which arise from a quick, unpremeditated working of national character.

Thus, let a well bred Irishman be surrounded by a number of Frenchmen when a person, narrating to them some interesting story, happens to stumble on a word that ludicrously misrepresents his meaning, and it is probable that he will burst forth so instantaneously into a hearty laugh, as to appear to be the first exciter of that universal shout of merriment, by which the voice of the narrator will, for a time, be drowned. But let him, on the contrary, be surrounded by Italians attentive to an interesting discourse, when the speaker inadvertently makes a similar laughable error, and he will, like his companions, look more severely grave, to warn each individual present not to interrupt the matter to which they are listening, for the sake of enjoying a silly ill-timed jest.

But while the Irish thus, in external forms of behaviour, seem quite to assume the character of the foreigners whom they frequent, it is, perhaps, more difficult for them, than for the natives of most other countries, to mould their internal feelings to the radical assumption of a new national character. Their own is so lively and impetuous, that all that they can compass doing, by associating with foreigners, is to refine and dilate, they cannot change, it.

The mode in which their feelings are intended by nature to flow in society, is so determinately marked, that where they cannot freely follow it—and they never, I believe can, among foreigners of France or the south of Europe—they feel at heart in a state of discomfort; this state, indeed, they may find, for a time, very supportable, if they be conscious that the dis-

cipline, to which they are submitting, enlightens them on the means to chasten and refine their conversation, on their return home, in a manner congruous to the Irish character. If, however, their stay abroad be long protracted, they will find their situation attended with a degree of irksomeness, that will urge them, as far as they have opportunity, to unbend their minds in the society of their countrymen. It is well known, in fact, that the Irish, in foreign countries, do greatly delight in meeting with each other.

The flexibility, to a certain degree, of the Irish mind among foreigners, and its unbending stiffness beyond that point, would make, as I conjecture, carefully educated, well principled Irish travellers singularly proper to discern and profit by all the mental advantages bestowed by nature on foreign nations, without being, at the same time, very obnoxious to receiving the contamination of their vices. They and the natives of those countries would never be so completely at ease in each other's company, as to be in a disposition that would invite strong sympathetic passions to invade their bosoms. The Irish, who stood wisely on their guard, would unfold their taste for polite, social arts in the company of elegant foreigners, while the admiration with which they would inspire them would still be sufficiently calm, to allow of their exercising their cool judgment in forming an opinion of them.(a)

Were the Irish perfectly aware of the place which, taken individually, they ought to occupy in the opinion of their foreign acquaintance, they would be ambitious of being highly esteemed by them rather than of exciting, in them, a great wish to cultivate their intimacy as finding them agreeable, familiar companions. An Irishman of a cultivated mind, if he have the talent—which many of my countrymen, did they hold themselves dispassionate, would be found to possess—of clearly tracing the character of each foreign nation that he may have opportunity to observe, and accurately marking its various bearings, ought to know how to make his conversation instructive and interesting for the well informed natives of the countries visited by him. But he ought not, I think, to expect ever to make them take cordial satisfaction in familiarly associating with him; his first appearance, announcing a ready



adoption of their character, will only cause them to be disappointed, when they find that, in the main, he tenaciously adheres to his own distinctive one; and they will, perhaps, on that account, be less inclined thoroughly to relish his society, than they would be to enjoy that of some other foreigner, whose decided air, characteristic of his country, might at once serve to convince them, that no length of stay which he would make among them, would ever cause the slightest change in one feature of his national, mental physiognomy.

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NOTE TO THE NINETY-THIRD CHAPTER.

(See page 215.)

(a) The remarks contained in the text are, perhaps, less applicable to Irishmen, in their personal relations with Italians, than with the natives of most other countries. A taste for the fine arts, common to both nations, though not easily developed in the Irish, gives certainly to the Italians great attractions for my countrymen, and often, as I imagine, renders their lovely women very dangerous sirens for a sensible young Irishman.

In regard to Frenchwomen, however an Irishman may critically admire them, I believe that where he wishes to keep his imagination cool, he has no difficulty in perceiving that his national character somewhat clashes with theirs; and this discovery sheds over his feelings a chilling damp of dissatisfaction, which prevents their warming into an ungovernable passion. If I be not mistaken, a lovely Frenchwoman and an amiable young Scotchman are much more seductive objects for each other: the national difference in their mental constitution gives them a mutual grace and novelty, from its not being such as to hinder their characters from harmonizing well together.

## CHAPTER XCIV.

IRISHMEN HAVE NATURALLY SEVERE SENTIMENTS OF SOCIAL ORDER, WHICH REQUIRE TO BE SOFTENED AND RELAXED. HISTORICAL FACT CORROBORATING THIS ASSERTION.

That the Irish, amidst all their wild, disorderly proceedings, have such a severe notion of the restraints to which the duty of maintaining a good system of social order, renders it incumbent on mankind to submit, as requires to be softened and relaxed, rather than strengthened, may I think, be inferred from one historical fact, relative to Irishwomen.

Previous however, to explaining it, I shall premise some observations.

A tendency in men to prize a steady social order, which assigns to each individual, a determinate rank in the community, though it may be often nullified relatively to themselves, by an anarchical spirit of independence, still regulates their treatment of women, and its strength may in some degree be measured by it.

Thus, in the eastern countries, where men's first feelings teach them to look on themselves, as being intended by nature for subordinate portions of one system of social order, they consider that she evinces still more evidently her design, to render women dependent on chiefs of the lordly sex. Accordingly care is taken to reduce them to the rank of beings, solely formed for the pleasure of men.

In the transatlantic countries, where men have a haughty, stern repugnance, to sinking the care of their individual existence, in their attachment to the general social system, nature intends that they shall diligently consult the lights of experience, and scrutinize their moral constitution, ere they determine what is the system of order best adapted to them. However, before their reason is ripe for such an enterprize, their strong passions, enlisted in the service of their individual spirit of independence, tempt them too much to fall into a barbarous state of anarchy.

They show, however, a general wish to hinder the character of women from being infected by the contagion of their disputatious temper, by keeping them greatly secluded from their society. The line of separation which they draw between them and themselves, might indeed be supposed to be dictated by contempt for them, on account of their having no sentiment of order whatever; since, where such a sentiment is an entire stranger to men's minds, they must scorn the weak, and believe that no attribute of mankind is worthy their respect, but that of superior force, whether of mind or frame.

But it does not appear that any of the American nations—at least among those on whom civilization has dawned, from their being of European origin,—hold women in contempt. All that I have had opportunity to hear or observe of their character, entitles me to think, that they are inclined to respect them, and would willingly give them a high rank in their communities. Their custom then of sequestering them, so as that they can take little or no influence over men, may justly be attributed to a sentiment of social order, which, though so much smothered in their bosoms, still makes itself heard enough to warn them, that they would place women in a situation unbecoming them, did they encourage them to take part in those vulgar, noisy discussions, which commonly ensue among themselves, when they meet together.

The lively and incessant use which the western Europeans are inclined to make of their reasoning powers,—even where they do not apply them to the elucidation of any science,—seems from a very early day to have stirred up in their mind, various feelings which, in other parts of the world, were destined to lie nearly dormant or inefficient, till the arrival of mankind at a high state of civilization. The principal of those feelings were these, which prompted men to honour and respect their female companions, as well as practically to prove their good dispositions towards them, by giving them a high rank in society. Accordingly, the station of women from time immemorial in many parts of Europe, has been, comparatively speaking, an elevated one. If all the nations to which I allude, have not shown an equal readiness to place them in a commanding situation, this diversity of treatment of them ought

to be ascribed, not to various shades of kindness and liberality, distinguishing their dispositions towards them, but to their greater or less attachment to a respectable system of social order.

In unenlightened times, it is impossible to release women so much from thralldom, as to give them a full opportunity to display their character, and acquire great influence over men, without exposing them to many irresistible temptations injurious to their morals. Accordingly, the nations in whom a speculative respect for their character, was deeply engrained, aware of the dangerous shoals that beset them, were averse to according to them a degree of freedom of which they feared that they would not know how rightly to use. When at last they did allow them greatly to frequent men's society and exert influence in it, they seem to have followed the example of other nations, dreading if they did not, to be accused of harshness, rather than to have consulted their own judgment.

I shall now explain the nature of the historical fact to which I have already alluded.

It is this, that the number of women in Ireland, who have come forward into public notice, by their daring courageous conduct, has been very small, considering the many opportunities that in the common course of things, in a country so long and violently disturbed, they must have had to distinguish themselves by an undaunted spirit.

I was first led to make this reflection in France, where some of my acquaintance often seemed desirous to be told anecdotes of our Irish heroines; concluding naturally that we must have many of them, since the disastrous days of their revolution, short as was their comparative duration, gave occasion to whole volumes being written, justly to celebrate the illustrious deeds of Frenchwomen.

Certainly the French revolution, both by its magnitude and the strange contrast, which the fearfully gloomy aspect that it gave to society, formed with the polite attractions that had previously distinguished it, was much more calculated to exalt the imagination of women to a pitch, that should cause them to glory in affronting its horrors with intrepidity, than are the obscure, never ending civil commotions of Ireland.

But making all due allowance for this circumstance, I think that the very great contrast between France and Ireland, relatively to the number of courageous heroines, who have distinguished themselves in each country, cannot be satisfactorily accounted for, otherwise than by ascribing to them very different usages, owing to a remarkable diversity of national character.

Irishmen to whom I have mentioned this matter, have told me, that the fact of Ireland having given birth to but very few women whose courageous exploits had made their names publicly known, is one highly creditable to their country, because it proves that Irishwomen are either not inclined, or not encouraged, to step out of their proper sphere, indelicately to encroach upon one in which men alone ought to act.

To this remark, that will perhaps occur to most of my readers, I have only to reply, that it does not meet with the point at issue, which is simply to determine whether the Irish be or be not more engaged, than the neighbouring nations, by what seems to them an imperative obligation, steadily to keep women in a peaceful retirement, rather than suffer their names to be blazoned abroad for such courageous feats, as, agreeably to the common sentiments of mankind, mark a manly character. Now from many observations which I have made in France, nay in Scotland also, I am well convinced that, supposing these two countries in particular, to have been for ages in a state similar to that of Ireland, they would both have rendered themselves much more conspicuous for furnishing heroines, proper to take part in the most perilous enterprises.

Yet it would surely be doing Irishmen injustice, to ascribe their repugnance to seeing individuals of the female sex, act with the daring boldness which their situation in a disturbed country might sometimes appear to invite them to display, to an inclination either to despise or depress them. The pains that they like to see bestowed on the cultivation of women's intellect, which is commonly improved by education in a higher proportion, to the quantity of literary or scientific knowledge generally possessed by men, than usually, I believe, prevails in other countries, is an evident proof, that they are very well pleased to respect, and where it is due, pay deference to

women : certainly men who know, like the Irish, the value of intellectual endowments, and who have like them, a high martial spirit, if they dreaded the elevation of women to an equality with themselves, would be more induced by envy to deny them intellectual culture, than to cramp them in the use of their active forces. They would be well aware that they could never cope with them in the performance of exploits demanding strength and courage ; while it would seem to them a more doubtful point, whether, if their understanding were equally improved by literary studies, their talents of a sedentary speculative kind might not be found to eclipse theirs.\*

Nor would Irish men, nor any candid person acquainted with the Irish character, assert, I imagine, that it is the peculiar timidity of Irish women, which prevents Ireland from producing distinguished courageous heroines, in circumstances in which the neighbouring countries would probably furnish many of them. In those situations that are placed beyond the bounds within which the opinions operate, to whose control the female sex is subject, Irish women, as commonly give proof of a daring enterprising spirit, as those of any other country. Thus, I have heard from persons who had apparently investigated the matter, that in the late war, the Irish women, who were soldiers' wives, showed in general more alacrity and cheerfulness in accompanying their husbands to their different stations, and bearing all the hardships to which their lot exposed them, than did either the English or Scotch women, who were similarly circumstanced.

Since the singular impediment which seems to exist in Ireland to women illustrating themselves by proofs of a daring courage, does not appear to arise either from an extraordinary timidity in them, or a jealous despotism in men, it can only be supposed to be occasioned by an uncommonly deep, tenacious sense of order in the Irish, which shrinks from the idea of allowing women to attract notice by the display of manly qualities.(a)

\* I do not mean to insinuate it to be my opinion, that if women had the same advantages of education, their literary talents would be found superior to those of men ; I merely design to remark, that such an opinion very commonly prevails in the world, particularly among those who have not closely applied to literary pursuits.

That the Irish have, in fact, a very strong sense of social order, and, in consequence, a more than ordinary wish to confine all beings to what they conceive to be their proper place, is a truth of which my observations on them, as well as my comparisons of them with some of the neighbouring nations, have sufficed to convince me. Nor can it be wondered at, when I perceive that all the neighbouring nations are more adapted than the Irish to living happily under a peaceful, social system, that I should conclude that the sense of order in the latter requires to be modified and moderated, that it may receive a useful, efficient form.

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#### NOTE TO THE NINETY-FOURTH CHAPTER.

(See page 221.)

(a) Of late the sentiments generally prevalent among the Irish, more, as I believe, engage women than they did formerly, to display, in trying conjunctures, an undaunted courage. Thus, since the above chapter was written, I have heard mention made of several females who, on the house that they inhabited being attacked by ruffians, resolutely stood by the male defenders of it to charge their fire arms. Nay, I have been told that women have been known, on a like occasion, to take immediately on themselves the defence of their habitation, and effectually to repulse the banditti.

## CHAPTER XCV.

DISATISFACTION AGAINST THE FRENCH ENTERTAINED BY ALL THE NATIONS WHO IMITATE THEIR MODES. 'TIS UNWORTHY OF THE IRISH TO ENVY FRENCHMEN THEIR ATTRACTIONS FOR WOMEN. THE IRISH ARE VERY COMPETENT TO SCRUTINIZE, WITH SUCCESS, THE CHARACTER OF FOREIGN NATIONS AND OUGHT TO DO SO WITH LIBERALITY.

All the nations who imitate the modes of France, appear to me to view the French people with a certain jealousy and dissatisfaction.\*

They seem to be angry with them for not being perfect models, whom they could copy in all things, to the improvement of their native character.

The Irish, if I may judge from the conversation of several of the Irish travellers whom I met with in France, are not exempt from such an unreasonable prejudice.

'Tis those of the Irish who travel among the French, and who at once recognise that their character is very different from theirs, who are the most prone to take an angry dislike to them.

The language of these persons seemed to me to denote that, from what they had heard, they had come into France full of the expectation of finding a people exactly like what they would be themselves, were their minds in a high state of improvement, and that, upon perceiving that there are many points in the character of the French, for which they would not, if they could, exchange the corresponding ones in their

\* The fact of the French having, in recent times, overrun the most of Europe, might naturally give the nations who once beheld them in the light of conquerors, a great jealousy of them. But I do not think that the displeasure with which they seem to me to be commonly viewed, arises solely from this cause: I have seen many natives of various parts of the world placed beyond the bounds of their incursions, who took as much pleasure in finding fault with them, as did the inhabitants of the countries most agrieved by them.

I imagine that the universal dissatisfaction with which, as I believe, they are viewed, is partly owing to the jealousy felt by other nations, on account of their ready adoption of French opinions, modes and customs. They cannot forbear thus acknowledging themselves to be, in a certain sense, their inferiors yet are they angry at doing so.



own, that there are also many points, in regard to which, it is not in their power to equal them, though they may be willing to do so, they grew angry with them, as though they thought, that it was owing to some fraud of theirs, that they had once believed them to be a people for whom they could entertain the fullest sympathy, and in whose greatness they could justly glory, from its belonging to a nation, exactly constituted like themselves.

The dissipation of this unjust prejudice in the Irish, as far as it arises from disappointment at not finding the French faultless models, the close study of whose example could not fail of being, in all respects, directly improving to their character, will probably be, in the end, effected by teaching them a more liberal way of thinking. Whenever they become, generally, sufficiently enlightened, to draw from their observations rational conclusions, they will, probably, not be at all dissatisfied at remarking that nature has, in the main, acted with great impartiality in the distribution of mental gifts between them and the French, by making the latter, in a manner analogous to their situation, fitter to shine in the eyes of Europe, by brilliant, social arts, and by rendering the Irish, in return, where they know how to make use of the advantages bestowed on them, better adapted exquisitely to delight in the sweets which peaceful, virtuous minds can diffuse over retired, domestic life.

But the vapours of unkind passions, through the medium of which Irishmen so often view the French, seem to me frequently to arise from another source totally unworthy of them, since it is one of which men, who properly respect themselves, are not subject to the influence. It is, if I be not mistaken, that they are jealous of Frenchmen, from considering them more adapted than they are themselves, to captivate Irishwomen.

In regard to this motive of invidious, national antipathy, I wish to remark that, besides degrading the men who evince their sensibility to it, it defeats its own object; for women easily detect it; and their imagination thence becomes quickly inflamed in favour of the foreigners who, from such a motive, are vilified by their countrymen. They think that they must

be admirable, since they excite so much envy; their sense of justice too, by a natural re-action, inclines them to take their part; and the consequence of the good disposition towards them thus unwarily given to them, is, that they often quickly become the conquest of those natives of the envied nation who talk to them the language of passionate admirers.\*

Were the state of society in Ireland improved, as it might be, agreeably to the character of its natives, Irishmen would have little reason to dread being outshone by Frenchmen, in the eyes of their own countrywomen.

No doubt that, unless in the cases in which young Irish women were surrounded with wise, influential friends of their own family, it might always be prudent to keep them remote from French society till they had learned to exercise, judiciously, their understanding. Had the Irish learned to study to the degree becoming them, the art of giving elegant charms to social life, their manners would bear pretty much the same analogy to those of the most polite French, as a graceful morning dress does to a splendid evening one, and there might, therefore, be always some room for apprehension that inconsiderate, untaught women might be too much smitten with admiration of French societies. But the fact is, that where Irishmen have acquired as polished a tone, as, without a departure from their true character, they are susceptible of taking, they appear to much greater advantage, when placed in comparison with polite Frenchmen, than the best bred of their countrywomen usually do, if compared with the elegant females of France. Now as Irishwomen have commonly the seeds of good taste amply deposited in their mind, though they cannot make their carriage and modes of behaviour do justice to their feelings, let their intellectual and moral powers receive a high cultivation, and they will usually have a discernment fine enough to teach them, that, though they may admire the French, they will act more wisely to bound their ambition to the

\* I have reason to think that a great deal of the success which Irish adventurers were formerly noted for having, in seeking to obtain rich wives in England, was owing to those Englishmen who imprudently allowed it to be perceived that they disliked Irishmen, because they considered them to be, more than themselves, versed in the art of captivating women's affections.

aim of becoming pleasing companions to their own countrymen, who are better suited, and, relatively to graces of deportment, fully entitled to them, since they have more ability than they have themselves to appear to advantage in the most elegant circles.

To conclude, from these remarks, I hope that the time will come when Irish travellers into France will, in general, entertain a practical conviction of its being their wisest as well as most honorable part, to judge the great rival of the British nation with candour and liberality. If, as I believe, the different nations of the globe, whether destined to view each other with a spirit of sympathetic friendship or one of zealous emulation, should still remember that all mankind are brethren, and that each shade of national character, which distinguishes one portion of them, ought to influence advantageously on the remainder ;—if travellers ought to have this way of thinking, it follows that, not only from a principle of religious duty, they should, in all their judgments respecting foreign nations discover a generous regard to truth, but they should also be careful to observe them with coolness and impartiality, for the sake of arriving at a clear discernment of their character, in order to determine the best method of rendering its relations with other national ones conducive to their mutual improvement.

If I be not mistaken, the Irish are as proper as any people whatever, to take a clear view of various national characters, and mark their mutual relations and dependencies. They are, I believe, gifted with the tact of penetrating, through its endless variety of forms, into the one universal fund of the human mind, so as to identify, by sympathy, their own feelings with those which its diverse modifications may render prominent in it. They are, besides, little tempted to be warped by pride in the prosperity of their own country, from taking an impartial survey of foreign ones. They can boast, no doubt, of being comprised in the British empire, and of gloriously helping to sustain it against its enemies ; but still that portion of it, to effect whose prosperity it is their peculiar province to labour, remains poor and wretched.

It is so well known throughout the world sadly to contrast with the flourishing kingdoms to which it is united, that they

can travel, perhaps, into no country where, as soon as the precise place of their birth is known, a humiliating pity is not felt for them, very different from that profound respect with which, wherever they went, they would be regarded were they only known as British subjects.

An Irish traveller, by the distinction which, in every nation, he finds placed between him and the natives of Great Britain, is continually warned that it becomes him to judge foreign nations with candour and kindness, since his peculiar country, if it be not judged of in like manner, must appear to those nations unworthy of the place which it holds as an integral part of the British empire.

Foreigners can make allowance for a native of Great Britain, if he undervalue other countries from an exclusive admiration of his own; but an Irishman, whose pride can be no wise awakened in his native isle by striking exhibitions of national prosperity, ought, they think, to be more under the government of sentiments of liberal justice towards all foreign nations.

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## CHAPTER XCVI.

THE SOCIETY OF IRISHMEN NOT AT PRESENT AS MUCH ADAPTED AS IT MIGHT BE, TO UNFOLDING THE LATENT GRACES OF IRISHWOMEN'S MIND. CHARACTERISTIC DISTINCTION BETWEEN THE TONE OF IRISHMEN AND THAT OF FRENCHMEN, IN ADDRESSING WOMEN. THE ACTUAL CONSTITUTION OF SOCIETY NOT FAVOURABLE TO IRISHMEN APPEARING TO ADVANTAGE IN IT.

I have advanced the opinion that Irishwomen, taken collectively, can never have such graces of external appearance, as shall, in that respect, entitle them to vie with elegant French women.

I must add, however, that nature does not place them in the necessity of resting so far behind them as, according to my opportunities of judging the question, they do at present, in the exercise of those polite arts which shed elegant charms on women's figure and demeanour.

The cause why Irishwomen are divested of polite attractions, in comparison with those of France, beyond the proportion in which nature has rendered them less susceptible of being adorned with them, is that, probably owing partly to the unhappy state of their country, Irishmen do not take near the pains that Frenchmen do, to fit themselves for unfolding, in women's mind, its latent graces, by their refined conversation and attentions.

Women are formed, by nature, peculiarly to delight in a consciousness of the charms of their mind being fully developed, even where they do not advert to the advantageous consequences which their possession of great attractions may have for them.

In these days, in which the lights of liberal knowledge are so widely diffused, women, desirous of highly cultivating their minds, may certainly do a great deal towards enriching them with fine sentiments, by giving, with the help of books and of intimacies with superior women, greater expansion to their own moral and intellectual nature.

Rarely, however, will the highest mental attainments which they can thus acquire, have a current value, by rendering them more charming, and increasing their influence in society, if they do not learn to infuse through their minds, a certain mellowness and suavity, by the habit of conversing with intelligent men, distinguished by a polished tone.

When women attain to a high cultivation of mind, too exclusively in the study of books or the society of females, they are subject to contracting various inelegant peculiarities; as, for instance, an austere, opinionative tone, that chills the persons of their society, and gives them a disadvantageous idea of the effects which the love of enlarging their mental field of vision, by knowledge gleaned from books, takes on women's character.

But, though I think it indispensable towards exciting Irish women to invest themselves with their full share of attractive graces, that their countrymen should endeavour, as much as the French do, to make themselves an agreeable society to their female acquaintance, I by no means recommend it to

Irishmen exactly to imitate the tone of Frenchmen, in addressing the female portion of their social circles.

When men take a lively pleasure in the society of women, particularly if both parties be in the prime of life, there is usually, besides the particular feelings to which the topic of their discourse may give rise, some general, though often obscure ones, stirring within them, which modify and guide the tone of their conversation.

Those general feelings are suggested :—

First—By a tendency to conceive a fond, illicit passion, by which expression I mean an amorous passion, regulated by no principle, so that if it should be a constant one, it would only be indebted for being so to its own nature.

Secondly—By a tendency to conceive a chaste, honourable attachment, pointing towards hymen, should the parties conceive themselves to be free to form a matrimonial engagement.

Or finally—By a wish to keep within the bounds of that wise reserve which virtue prescribes to a well principled man, when, owing to a prior engagement, or whatever cause, it is out of his power to enter into matrimonial bonds with the female who is the passing object of his attentions.

The first class of these feelings evidently influence the French too much, both men and women, when they are enjoying the pleasure of adorning their mind with a variety of social graces, in each other's conversation. Far be it from me to wish to insinuate that, every time a gentleman and young married woman, who ought to consider themselves strangers to each other, take peculiar pleasure, in French society, in chatting together, they are influenced by criminal motives. I have, on the contrary, ample reason to believe that females, at least, are sometimes induced to engage in this dangerous pastime, merely to enjoy the consciousness of being gracefully animated. However, the charms of their deportment, though refined, and apparently blameless, are still, I believe, usually such as to encourage in him with whom they converse, emotions of lawless passion ; so that I could not help thinking, whenever I saw a fair one of an unspotted reputation, amusing herself in this manner, that she was playing with edged tools.

I was also well convinced, that, in a country where those who shine, by their agreeable deportment, have the habit of adorning their conversation with flowers growing too closely on the demesne of criminal passion, there must reign a great corruption of morals.(a)

The general feelings which commonly float in an Irishman's mind, when he is addressing, in society, a woman whom he admires, are of either of the other two kinds that I have mentioned, of neither of which does virtue disapprove. He either has some notion, perhaps a very indefinite one, that he may one day take her for his wedded partner, if he know of no legitimate obstacle to his doing so; or else, if virtue, honour or prudence, forbid him to harbour such a hope, he is very careful to render his behaviour to her coldly respectful, even though it be friendly and attentive.

Every Irishman should certainly, both from virtue and discretion, preserve the proper bias of his character in addressing amiable women, with whom he is unconnected, and keep his behaviour to them subordinate to one or other of the general feelings which, on those occasions, he is naturally disposed to entertain.

Though the observation of those Frenchmen who know how to render their tone agreeable to women, might afford him many good hints which he might turn to account in polishing his manners in female society, yet never should he be tempted to imitate that language of indiscriminate gallantry, in reference to women, in which the French are apt to indulge. Did he endeavour to acquire it, he would, generally speaking, rest for ever a very awkward copy of them, for the Irish cannot succeed in imbuing their whole mind with fine, efficient, social graces, otherwise than by closely studying the nicest precepts of the most refined, as well as lofty virtues, and exhibiting those amiable, dignified manners, which directly result from a heartfelt observance of them.(b)

Though, as I think, Irishmen do not practise, as much as they might, the art of holding, without departing from their character, an agreeable, elegant conversation, with the females of their acquaintance, I do not believe that, in the present state of society, even were their country peaceable, they

could readily fully repair this omission. It is, in fact, much easier to fashion society in a mode that shall give free scope to those peculiar arts of gallantry and politeness for which the French display an unrivalled talent, than it is to model it into a form that shall be favourable towards placing polished, refined manners, in strict relation with virtuous sentiments, as being the genuine result of them.

The difficulty of effecting, in society, this close alliance between a truly refined, virtuous disposition, and an elegant exterior deportment, is at present the greater, on account of the strong propensity which prevails in every country in which social enjoyments are prized, to imitate French modes and customs. Till the Irish, in particular, learn to act with more independence of the notions which regulate French society, and derive the system of opinions and usages that control theirs, from the consideration of their own character,—which notwithstanding their provincial state, I think that they might do with advantage to the whole empire,—Irishmen may always expect to suffer, in the opinion of many women, from a comparison with Frenchmen.

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#### NOTES TO THE NINETY-SIXTH CHAPTER.

(See page 230.)

(a) The French have at heart a high respect for the matrimonial engagement, and I think it probable that they would view, with indignation, the person who wantonly trampled on its sanctity, were they not continually hurried astray by the pleasure which they find in exercising the nice faculty that they possess, of shedding on society unnumbered charms, of a nature tending to stir in the bosom of its members unregulated desires.

Men of all countries, where they pay attention to women, are greatly flattered if they succeed in appearing amiable to them; but a Frenchman has still a further inducement for pleasing them; since he delights in the consciousness of his mind being imbued with those graces which it acquires in refined female conversation. It is really curious to observe how quickly and gladly a raw French youth, addressed for the first time by an elegant countrywoman, learns to speak to her in a tone exactly corresponding to hers.



The aptitude of the French for the practice of fine, ingenious arts of gallantry and flirtation, is what, I believe, often tempts them to treat so lightly, the marriage bond as they are considered to do. They find something that nicely exercises their ingenuity in offending against it, as they are bound, in consequence, to throw an artfully wrought veil over their proceedings.

(See page 230.)

(b) I have already remarked that the imagination of the Irish rarely seconds their designs, when they seek to embellish, with refined attractions, the paths of vice. Yet as the subject is important, I take the liberty of recurring to it.

Though my countrymen, when they cultivate virtuous sentiments, are capable of acquiring a very remarkable degree of politeness and refinement, they seem, commonly, to have little power of exhibiting vice, when, unhappily, they give themselves up to the practice of it, otherwise than under its coarsest, most revolting forms. In making these observations, I am sanctioned by the assertions of various persons acquainted with the Irish character, particularly Americans. Many of the latter have told me that though no natives of any country were, in their variously peopled continent, more remarkable than the well conducted Irish, for an amiable politeness, those of their countrymen who were addicted to vicious enjoyments, were usually shameless and disgusting to the last degree.

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## CHAPTER XCVII.

THERE REIGNS, IN MANY RESPECTS, A GREATER FAMILIARITY IN SOCIETY, BETWEEN MEN AND WOMEN IN IRELAND, THAN IN FRANCE. EVILS RESULTING TO THE IRISH FROM THIS FAMILIARITY, THOUGH IT BE INNOCENT, NOT BEING HELD UNDER MORE RESTRAINT.

Many modest married Frenchwomen, aware of the dangers which often, in their country, attend a willingness in females in a similar situation with themselves, to receive from men very ordinary marks of attention, have much stricter notions than are prevalent in Ireland, respecting the reserve which ought to characterize the behaviour of an amiable, faithful wife, and the retirement wherein she ought to wish to conceal herself.

The sentiments which an Irishman, commonly well principled, feels towards the female sex, are those of a tender friendship, characteristic of a generous protector, rather than such as spring from the amorous propensities of a lover. This general disposition to friendship towards the sex, modifies all his particular affections for females, so that even where he conceives an ardent passion for some admired fair one, a sincere friendship lies usually at the base of it, rendering it at once more fervid and stable. The air that a polite Irishman has of feeling a sincere, efficient friendship for the female part of his society, gives, certainly, something very manly to his tone, and very interesting in the eyes of women. It inspires them with such confidence that, believing it unnecessary to be cautiously reserved to him, they meet his friendly behaviour with manners equally open and kind.

As the deportment of most of the Irish thus invites more or less persons of the opposite sex to trust to their friendly dispositions, it thence happens, that, though they imitate greatly the tone of the French, in society, Irishwomen set themselves free from numberless restraints and laws of etiquette, which Frenchwomen are bound to observe, for the sake of guarding them from falling into snares laid to entrap them by designing men.

The friendly sentiments which Irishmen and women are disposed mutually to entertain, may, however, if they be not tempered with discretion, lead them into fatal errors. But I shall not seek to unfold this matter in detail, as I believe the reader can readily conceive the deplorable consequences which must ensue, if persons of different sexes imprudently confide in the friendly dispositions of one another.

Declining, then, to treat of the more palpable evils which attend an unguarded confidence of this kind, if it prevail throughout a society not remarkable for being guided by sound principles of integrity, I shall merely notice one inconvenience that springs from the propensity of the Irish to subject their societies to laws and customs virtually established on the principle, that men and women are attracted towards each other, by

tender feelings of friendship rather than by amorous inclinations.

The inconvenience which I wish to notice is this, that the elegancies of life are too much disregarded in Irish society, in consequence of women looking on themselves as such innocent beings, that they do not enough remember that it becomes them to be modest ones.

It is here very necessary to explain my meaning :

What I understand, at present, by modesty is, that lovely diffidence, in regard to persons of the opposite sex, which diffuses itself through a chaste young woman's mind when her heart warns her, though, perhaps, in the vaguest manner, both of her being naturally formed to be an object of desire to the lords of the creation, and also, of her being herself susceptible of conceiving a passion for an amiable man. These indistinct apprehensions floating gently though somewhat tumultuously in her mind, fill her with timid alarms, that cause all the changes of her countenance to bear the impress of her soul, in a manner to excite, in beholders, the deepest interest.

The soft feelings that fluctuate within her, not only throw over her external figure, when she is addressing the men whom they make her sweetly fear, a bewitching veil of timidity, but they tend to keep, at all times alive in her bosom, a mild and graceful sentiment of social order, with which she spontaneously puts her external mien beautifully in keeping. It thence commonly happens that her air and motions are stamped with an unassuming dignity, testifying that her feelings are attuned to loving the important place which woman fills in the social system, when she ennobles and refines the disposition of man, and that she embellishes his existence : while she is adorned besides with kindness and humility, from her heart telling her that these lovely qualities ought to be the predominant inmates of woman's breast.

In opposition to this description of a sincerely modest young woman, in whom sensibility to the mutual attractions of the two sexes, produces the full effect which nature designs it to take on a pure, virtuous female mind, let us consider, I will not say the beautiful young maiden, who is such a pious daughter or tender sister, that, from a deep rooted attach-

ment to her parents or their family, to whom she finds that she can render important services, while she rests, exclusively, devoted to them, she banishes from her feeling heart the slightest wish to warm, with tender passion, a lover's breast. The part which such an amiable, disinterested being fills in this world, never, I believe, teaches her to display that countless variety of enchanting graces, by which a virtuous woman may legitimately acquire great influence over the man of her choice, and adorn society with unnumbered, though pure attractions. However, the part that she fills is one in which she merits such veneration and encouragement, that I should be sorry to appear to wish, in the least, to disparage it.

But let us consider, in opposition to the portrait which I have drawn of a virtuous, pure minded maiden, who still modestly feels that the two sexes have a mutual attraction, the undesigning youthful fair one, whose innocence is such, that she totally seems to forget that there is such a passion as love, or that men and women may have dangerous charms for each other.

The fair one whom I am now describing, usually approaches the male portion of her society with even more confidence than the female, for she supposes that the only distinctive characteristic of men consists in their being wiser, stronger and more generous than women. She accordingly makes freer with them, and looks to them more for support and counsel.

The consequence of her adopting this erroneous principle is, that the sentiment of order which should teach her spontaneously to adorn her mind with a multitude of feminine graces, is not called forth in her. An Irish modification of the national features of her mind makes her, indeed, very quick to discern that women's character is distinct from that of men, and to acknowledge that their peculiar duties are highly important. She is not, therefore, much inclined to trouble the order of society by attempts to encroach on the sphere of action that men reserve for themselves. She is, on the contrary, quite contented to cast all her cares upon them, and to believe that she requires their assistance in the management of the most trifling affair; but, owing to her heart not giving her

lively notice of her obnoxiousness to becoming both the object and subject of an amorous attachment, she does not usually penetrate her whole mind with that soft, harmonious spirit, which should sweetly regulate a woman's character, and gracefully beam throughout her entire demeanour.

Nor is this the only obstacle to the developement, in her bosom, of those feminine graces which should belong to her, and make her a lovely ornament of polished society.

The blind feeling of innocent confidence in men, that predominates in her mind, very often does not hinder her from being unconsciously drawn towards them, by the attraction of the senses. This want of modest bashfulness, which to the female, obnoxious to being reproached with it, hides itself under the guise of innocence, but in which spectators can readily detect signs of coarser feelings, has neither the sacred charms that accompany an unsullied purity of mind, nor yet those seductive ones with which a depraved fair one knows how to encompass vice. It appears, in short, extremely inelegant and displeasing to the witnesses of it.\*

I am well aware that there are, perhaps, no women in the world, in whose bosoms the feelings which spring from utter innocence, rise with greater exuberance and vivacity, than they do in those of Irishwomen. I am also well aware, that it is dangerous to check their growth, for that their full, vigorous expansion in the female mind, is necessary towards giving it sufficient grandeur, clearly to appreciate the worth of virtue, and steadily to adhere to it. I know, besides, that innocence can rarely flourish in a young woman's breast, unless it be surrounded by an open atmosphere; in other words, unless she be allowed considerable freedom of intercourse with men.

\* Let me not be thought trifling, in dwelling so much on the impossibility of unfolding, in society, a countless variety of enchanting, legitimate graces, where the custom prevails of granting an over indulgence to females, relatively to those freedoms of manner which innocence may suggest to them. Where virtue is stripped of the charms with which she might, becomingly, be decked, she cannot inspire to men such an ardent affection as shall induce them to prefer her to every deceitful semblance of good. Where Irishmen, in particular, do not find in the society of virtuous women, attractions that both excite in them, and gratify a pure, fine taste, they will be too apt to addict themselves to vulgar, criminal pleasures. They will, more especially, be constantly too prone to animate their existence by harsh, violent disputes with each other.

But were society remodelled, with cautious circumspection, in the manner respecting which I mean,—in the next part of this work,—to throw out some loose, general hints, I am greatly mistaken if a soft sentiment, in regard to the attraction which the two sexes have for each other, might not be taught to act constantly and evenly in the minds of young women, so as to excite them, spontaneously, to deck themselves in unnumbered modest graces, without this sentiment interfering, in the least, with the native innocence of their disposition. Indeed, I flatter myself that, so far from the social system, which I mean slightly to touch upon, being more injurious than the one prevailing at present, to the growth of that sentiment of confiding innocence which commonly actuates, more or less, guileless young women, it would be found much more favourable to its full developement. If the sentiment of their innocence in young Irishwomen, is now too often set, in some respects, free from the guidance of judicious rules of propriety, it is in others, very frequently, controlled by unreasonable and capricious ones.

The plan of the frame of society, which I have in contemplation, would also—agreeably to my conception of it,—strengthen the influence over youthful females of parents and rational friends. It would expose them less than is done by the present system, to the temptation of forgetting their duty to the guardians of their youth, for the sake of hearkening to the dictates of a romantic, amorous passion.

What partly causes young women, at present, so often to raise their imagination by reflections on the sweets of a fond, happy passion, is that an artless, genuine feeling, respecting the power of love, is not encouraged gently and durably to act within them.

Pains are rather taken to chase it from their hearts; in consequence, by a natural re-action, it often returns there with violence, and seizes so tumultuously on their imagination, as to excite in it extravagant transports.(a)

## NOTE TO THE NINETY-SEVENTH CHAPTER.

*(See page 237.)*

(a) If we may judge from the present state of the two national characters, the kind of innocence of which I have taken notice in the foregoing chapter, enters in a larger proportion into the native disposition of the Irish than into that of the French.

It is, therefore, as a general rule, much safer for an innocent young Irishwoman to treat her countrymen with an unsuspicious, confiding freedom, than it is for her to take similar liberties with Frenchmen, for the former will more readily than the latter, do justice to the purity of her intentions. They will also, where they perceive that an overflowing, sincere good nature inclines her thoughtlessly to outstep, from regard to them, the bounds of becoming appearances, be far more likely than Frenchmen, kindly to refrain from giving her an opportunity to transgress them.

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CHAPTER XCVIII.

THE CHARACTER OF THE FRENCH AND IRISH, RESEMBLE EACH OTHER GREATLY IN MANY DETAILS OF PRIVATE LIFE; BUT THERE EXISTS BETWEEN THEM A REMARKABLE GENERAL DISSIMILARITY.

For some time after my first arrival in France, I preferred listening to the conversation of the natives, rather than to talk of the various observations that I had made on the character of my countrymen, and the maxims of conduct which I had deduced from them: I supposed that the French, from their own experience of the world, had been led to make observations, and to lay down maxims, which disagreed with mine. But I soon found that I might be just as much at my ease in that respect, as if I had passed in France, the whole of my life; so well did my remarks on the conduct of mankind, in the various relations of private life, and the errors into which, in regard to them, they are liable to fall, tally with those of the French. They usually, without seeming to recollect, that it was not in their country that I had been habituated to see the

world, took great pleasure in discussing these topics with me, and they did so with a shrewdness and discernment, that often rendered their conversation instructive to me. (a)

Yet notwithstanding that, on entering into the details of private life, the French and Irish character, afforded room for an innumerable variety of exactly similar observations and conclusions, the aspect of the French sufficed to convince me, that there was some great difference between their mental constitution and that of my countrymen. The longer too I lived among them, the more clearly I recognised that their native character, notwithstanding an incalculable number of particular points of resemblance, was still fundamentally unlike that of the Irish. This radical distinction I soon perceived to be principally owing to the permanently active stream of ambition, which animated the minds of the French. It might be, and and often was, counteracted in them by habits of dissipation and idleness, but still it rarely failed to communicate to them a kind of restlessness, very different from that which attends on a disposition to harbour violent shortsighted passions. The French appeared to me to be agitated by a sense of being formed, both as a nation and as individuals, to be in a constant state of progression towards higher degrees of intellectual improvement. Thence did they manifest a sort of loftiness of views, and an eager longing to encourage in their country the exercise of every honourable talent.

To the continual operations in their mind of an ambitious impulsion, did I also attribute their comparatively great propensity to inconstancy in their tender attachments. They seemed as if their thoughts were hurried, by an unceasing movement, too rapidly over them, to allow of their sinking sufficiently deep to take a strong hold on them.\*

\* I observed also in the Scotch, a certain constantly restless, though lurking stream of vivacity, that seemed to indicate that, more than the Irish, they were dominated by permanent movements of ambition. However these ambitious propensities do not appear in them near so glaring as in the French, nor do they affect their character in a similar manner.



## NOTE TO NINETY-EIGHTH CHAPTER.

*(See page 239.)*

(a) I do not recollect that it ever occurred to me more than once, when I was unfolding to French persons of my society, what knowledge of mankind it had lain in my way to glean, to hear them reply that it was not in their country that I had observed human nature, and that therefore the notions which I had formed respecting it were not entirely applicable to the French.

The one occasion in which my observations on mankind, drew from them such an observation, was the following.

We were laying down some positions relatively to the distinctions of character which prevail between the two sexes; and the handling of this topic led me to mention a fact well known in the hospitals for the poor in Ireland; namely, that when the men received into them rest in great numbers together, and are debarred female society, they are remarkable for their taciturnity: while several women in a similar predicament, make an amazing noise and chatter. Here my French interlocutors told me that this was not the case in their country, for that the men in hospitals, though separated from females, just chatted to one another with the same unceasing volubility that women did.

## CHAPTER XCIX.

THE CHARACTER OF THE FRENCH AND IRISH, BECOME DISSIMILAR, IN PROPORTION AS THEY DEPART FROM THE STANDARD OF GOODNESS AND VIRTUE.

The likeness between the French and Irish characters, is particularly remarkable in those females whose manners denote a simple, unaffected goodness of heart. I have seen more women of this description among the Irish, than among the French, but where I did meet with them in natives of France, their resemblance to many of my amiable country-women was really, I thought, surprising. I knew that the latter were less animated, and that their feelings vibrated more slowly, but still they rendered tones as exactly concordant with those issuing from the heart of the Frenchwomen who reminded me of them,

as if the two national characters,—allowing for the greater vivacity of the French—had been perfectly similar.

In proportion as the French and Irish, depart from the standard of genuine goodness and virtue, the features of their national character appear more dissimilar.

The French love to study the art of diffusing through society unnumbered elegant, refined charms. In consequence, where from their corruption they do not know how, or are not willing, to submit it to the empire of that true politeness that is agreeable to virtue, they discover their degeneracy by establishing in it factitious rules of polite behaviour, which only serve to render vice more dangerous, by artfully veiling its deformity.

The Irish are impelled by their national character, anxiously to endeavour to establish in their societies that pure social order, which is in harmony with virtue, and promotive of her reign. When therefore their corruption renders them insensible to the worth of virtue, their feelings no longer suggest to them any rule for the regulation of a polished society, and they are subject to fall altogether into grossness and vulgarity.

A great depravity of heart in its choice of pleasures, is liable, I believe, to render the person whose character is signalized by it, both ferocious and vulgar. However in different men it produces these two pernicious effects in apparently unequal proportions. Thus, the air of the Irish, who habitually indulge a depraved taste for pleasure, is usually remarkable for its vulgarity, that of equally vicious Frenchmen for its ferocity.

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## CHAPTER C.

DID THE FRENCH AND THE IRISH, SECLUDE WOMEN AS MUCH AS THE ROMANS DO, THEY WOULD NOT TREAT THEM WITH EQUAL KINDNESS.

Among the French and Irish, who had opportunity to remark the close confinement in which many of the Romans,—at the time when I visited their city,—still immured the female part of their family, I perceived some filled with indignation

against the men who could persist in dealing thus harshly by the fair sex, notwithstanding the liberal example set them by most of the nations of Europe.

Yet, though the Romans had very contracted views concerning the situation in which it is eligible to place women, it appeared to me, that they had towards them honourable and tender feelings, that made most of the men desirous to promote the happiness of the female captives, whom law and custom placed so much in their dependence.

I am convinced that were any other people whom I have seen, to make the same mistake, which sometimes induced the modern Romans greatly to imprison their women, from thinking that good order required them to do so, that they would render the situation of the female part of their community far more deplorable.

Irishmen are kind and generous to their female friends, in willingly allowing them, to a great extent, the same prerogatives which they enjoy themselves, and in manifesting a readiness to assist, and protect them, in situations where they stand in need of their succour. They also, in their general manner of surveying the female sex, show as much liberality to women, as in their particular relations with them: I do not believe that there are any men more inclined to occupy themselves seriously with the means of improving to the utmost, the condition of the feeble sex dependent on them. But their character requires that they should be thus equally tender and liberal, in forming their universal views of women's destination, as in their dealings with the females of their own family. Did they, like the modern Romans, proceed on the general principle, that law and custom ought to render women extremely helpless and dependent, they would not like them feel their tenderness redouble for the females of their family, from the recollection of being their only support.

The harshness of their general principle, would often communicate the same kind of colouring to their sentiments relatively to the females dependent on them. They would be tempted, consequently, to treat them with the most mortifying contempt, and would very much neglect to study the means of softening, by their tenderness and attentions, the captivity in

which they would hold them. Aware, too, of not being sufficiently cheered by their love and companionship, they would frequently attribute this inevitable result of the state of society, to women, as a crime, and be exasperated against them for imaginary faults.

Did the French think it necessary to lock women up, and to reduce them to a state of absolute dependence on a husband or father, I doubt, very much, if they would render their lot a more agreeable one, than in the same case, it would be in Ireland. It is true that, having, much more than the Irish, a taste for practising a considerable number of those little arts which can make men descend to being companionable to women, whom they have degraded from the rank of companions to them, they would have a greater inducement to come sometimes to enliven the prison of their female friends. However, though Frenchmen can, to a certain degree, stoop to the level of those women who cannot ascend to theirs, they must exercise this kind of condescension in their own way; and, I believe, that they would soon find the task of enlivening, by their tender cares, the solitude of those female relations whom they kept secluded from the world, too wearisome, to have resolution to perform it. They would, therefore, neglect them entirely, and, vexed at having so little satisfaction in their society, they would probably render their neglect still more unpalatable, by adding to it contempt and harshness.

The Romans, from all that I have heard of them, act very differently. They feel, with great tenderness, for the women whom they imagine it necessary to keep confined, and frequently impose on themselves many restraints, for the sake of trying to render their solitude more agreeable.

Even when their attachments to their own pursuits are such, that they cannot prevail on themselves to quit them, for the sake of amusing their poor prisoners as much as they are conscious that it would become them to do, the kindness, which they feel for them at heart, is no wise abated, and they are constantly forming for them projects of recreation, which, perhaps indeed, they never execute.(a)

## NOTE TO THE HUNDRED CHAPTER.

*(See page 243.)*

(a) So many of the Romans—as I had reason to believe—disliked the task which they were persuaded nature had imposed on them, of keeping, by the exercise of a vigilant authority, the women of their family correct, in their conduct, that it seemed to me to be a very good speculation for marrying a daughter well in Rome, to leave her, if she could prudently be trusted, entirely free in her actions; since I perceived that once society had time to remark, respecting a youthful, unmarried female thus set at liberty, that she knew how to conduct herself respectably, she hardly failed, even with little or no beauty, to have advantageous offers of marriage.

## CHAPTER CI.

PLEASURE IN A WITTY JOKE HAS BEEN SOMETIMES KNOWN TO OPERATE, THOUGH IN DIFFERENT MANNERS, TO SOFTEN BOTH FRENCH AND IRISH, WHEN THEY WERE TRANSPORTED WITH SANGUINARY RAGE.

The French and Irish both love a witty joke, and have, sometimes, when transported with sanguinary rage, been suddenly recalled to humane sentiments by a mirthful sally. The immediate cause, however, productive of this happy change of disposition, is not, usually, of exactly the same description in both people, and seems to me to bear a distinctive mark, agreeably to the difference of their national character.

The victims on whom their rage is about to fall, have more chance of disarming their persecutors, if they be French, by a well timed, ingenious joke. But I never heard of enraged persons, of that country, having been seen to relent, at the moment that they were preparing to glut their fury, in consequence of a jocular idea suddenly presented to them, by their own fluctuating thoughts.

Such a circumstance has been sometimes known to occur in Ireland.\*

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## CHAPTER CII.

A FEELING OF HUMANITY SEEMS IN THE IRISH TO BE OFTEN ELICITED FROM A CLASH BETWEEN GRAVE AND JOCLAR SENSATIONS.

The observations which I have made on the Irish character have led me to conclude that, where remarkably grave, stern sensations are suddenly crossed by as remarkably jocund ones springing up in the same mind, a feeling of humanity is often elicited from their collision.

The Irish are singularly inclined to serious, severe reflections, and, at the same time, greatly disposed to social merriment. Were their whole mind attuned, as part of it is, to considering human affairs under a solemn, severe aspect, I much doubt whether the lower Irish, when they are ignorant and barbarous, would be found greatly to yield to the aboriginal Americans, in the invention of an exquisite variety of tortures, and the implacable resolution to inflict them on their vanquished enemies.

On the other hand, were they light and thoughtless like the French, they would, as it appears that some barbarians among the latter have done, be inclined to joke at the moment of committing acts of atrocity, from contriving to imagine something ludicrous in the most horrible scenes.

'Tis owing to the profound gravity with which the Irish behold their fellow-creatures, that their imagination tenaciously adheres to thoughts of what passes within them, while their sprightly fancies, coming across these thoughts, prevent

\* Facts of this nature are not, I have been told, utterly repugnant to the character of the Spaniards, but, I believe, that it still more seldom gives rise to them than does that of the Irish.

them from listening to the dictates of cruel passions, and infuse into them sweet sentiments of humanity.\*

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### CHAPTER CIII.

#### FRENCH AND IRISH STYLE OF CONVERSATION CONTRASTED.

§ I.—The French have a taste for enlivening conversation, by the indulgence of a witty, ingenious vein of pleasantry.

The Irish have a similar taste, though not to the same degree. Its strength seems generally measured on the power of the faculty to gratify it: and the French appear to possess this faculty in greater perfection than the Irish do.

But their talent for witty, sprightly conversation, is not merely inferior to that of the French: it is also a somewhat different one.

In regard to that difference, I shall slightly explain some notions.

There are two general methods of enlivening familiar conversation.

The one is, to make sprightly, witty remarks, on whatever may be the subject of the discourse.

The other is, to describe, with *naïveté*, the impressions made on yourself by any pleasant event of which you recount the history.

The French are unrivalled in the power of animating conversation, by a fine, ingenious use of the first of these methods. But, as far as my observations entitle me to decide the question, the Irish excel them, principally, I believe, owing to their having less *amour propre*, in the art of narrating, in an interesting manner, a lively anecdote.(a)

They often disclose to you the impressions made on themselves by events in which they bore a part, with a candour that

\* I only speak by comparison, for I do not wish to deny that the lower Irish, when they are uncommonly full of ferocity, sometimes take pleasure in endeavouring to give, to atrocious acts, a ludicrous appearance.

the French, even if they were willing, would not dare to imitate, so much would they dread the laugh of the society: yet this kind of candour, when it is managed with judgment, rarely fails to delight the hearer, and captivate his attention. Thus, Irishmen, in telling a story, frequently avow the expectations which their vanity had made them conceive; the disappointment that had followed them; the confidence that they had had in their own judgment, and the mistakes into which it had led them. These confessions, though they occasion some laugh at the expense of him who thus speaks without disguise, give, in the main, a good opinion of him, by making him appear ingenuous, and free from guile. They warm to him the hearts of the persons present, and contribute to infuse, through the discourse, that artless, philosophical tint, which, I think, generally distinguishes a refined Irish conversation, and which seems to me to be what principally communicates to it, its peculiar charms.

However, the art of telling anecdotes agreeably is one that requires to be exercised with great moderation. It is necessary to have a good memory in order not to tell the same story in the same company. It is necessary to avoid being tempted to repeat a second time, and particularly with new embellishments, a fact which told once, in a simple manner, caused great entertainment.

One should be careful not to be long winded. I do not mean that it is equally essential in an Irish company, as in a French, to narrate neatly and concisely. A little easy negligence in discoursing is liked much better, more particularly as a faultless elegance in familiar conversation does not come so natural to the Irish, as that they could ever attain to it, without their manner appearing studied, which would be a fault that, the nicest choice of expressions and the most finished graces of diction, could not compensate.

Never, I think, should the Irish lose entirely the air of abandoning themselves, with confidence, to the good nature of their hearers. They may, for instance, repeat what they have already said more than the French, and they may, far more frequently, without being in the least tiresome, relate a good story, particularly if it be of fresh date, over again on the



arrival of a new comer, though all the rest of the company be already acquainted with it.

I shall here seize an opportunity to remark, that the Irish may be as polished as suits their character, without entirely forbearing, as do the French, to set the first example of laughing at their own jokes. If they rigidly copied them in this respect, they might, owing to the natural gravity of their look, sometimes embarrass their society and occasion it a depression of spirits, by leaving it doubtful whether they spoke in jest or earnest.

We are never at a loss to discriminate the humour which the French are in when they express, in conversation, arch, sprightly thoughts, even though they do not exactly laugh at them. But as the Irish, when they are in a merry mood, look frequently very grave, it is sometimes necessary that, by an open laugh, they make their company aware of the real drift of their humorous sallies.

But though it seems to me absolutely requisite, towards rendering Irish society agreeable, that an air of good natured indulgence and sympathy should reign in it, it is also necessary that the Irish should regulate their social amusements, in which I comprehend familiar conversation, by a fine, polished taste. It is, then, desirable that he who takes part in such conversations should expect to be criticised, and that he who listens should know how to criticise with discernment, though he ought to do it with goodness and liberality.

The art of shining, as the French do, in conversation,\* by adorning the subject of the discourse with pleasant traits of wit, not uncommonly, even when exercised to great perfection, finishes, I think, by becoming tiresome, both because you perceive that he who is lavish of such like traits, attends more to giving a brilliant form to conversation, than to investigating the matter of it; and also, because those sparkling, witty expressions, are often malignant flashes of satire, whose

\* I ought not to omit mentioning, that some of the French claim for their countrymen, peculiar skill in the art of relating anecdotes with grace and interest; but as I never did, that I recollect, observe a Frenchman highly distinguished by a talent of this nature, I presume that they do not usually possess such an one to an extraordinary degree, unless by taking great pains to bestow, on their mind, an appropriate cultivation.

object is to exhibit some one, undeserving, perhaps, of such treatment, in a contemptible or ridiculous light. The conversation of the persons in whom a desire to be admired for a vein of wit, really possessed by them, predominates, is in danger of degenerating, so as only to suit a light, frivolous mind.

The art, then, of enlivening conversation by witty remarks scattered over it, requires, as well as the art of recounting agreeable histories, to be exercised with moderation. The talent employed in cultivating it, should also be held in strict subordination to a sound judgment and a good heart.

Where either of these two primary qualifications is wanting, none of the secondary endowments, by means of which grace and spirit may be diffused over a familiar conversation, can atone for its absence.

However, as it is only the respective merits of some of these secondary endowments that I am discussing, I shall go on to remark, that I think the charms of such a conversation would be greatly heightened, were the interlocutors at once competent to give a sparkling grace to all subjects, by means of playful beams of wit; and to relate anecdotes with a picturesque, interesting *naïveté*. These two accomplishments appear to require somewhat different talents, and, I think, that he who possessed both, would be the less inclined to abuse either. The lively, natural narrator, however he may abound in wit, does not commonly acquire a taste for keenly pointing an epigram. His ability, however, finely to turn a thought, would enable him to give to the stories related by him, a peculiar zest; it would teach him to hold them far removed from coarse or insipid images. At the same time he would perceive that, in order to make them interesting, by being true to nature, it would be indispensable for him to cast a soft shade over the current of his wit, that it might not, by its vividness, attract attention.

§ 2.—I believe that most strangers who have observed the French, think like me, that they are not near so much distinguished by their humour(*b*) as their wit. They are unrivalled as to the degree in which they possess the latter quality, many nations outshine them in the display of the former(*c*)

They have usually too much wit to have a great deal of humour; for when the listener is made to reflect on the subtlety or address of a witty sally, he is not inclined to acknowledge it for a stroke of humour, even though he should perceive it to be an effusion of gaiety.

The French are also, I think, not sufficiently phlegmatic to shine by a disposition to humour; what gives a striking effect to it, is, to perceive its lively current gliding from the heart, and making its way through a cold, phlegmatic exterior appearance.

The Irish have less wit than the French. They are said, also, to show less humour in painting caricatures than the English or Dutch. I believe, however, that they possess both qualities to the very greatest degree in which they can subsist, without either appearing more remarkable than the other.

It is also thus united to wit, that humour shines to most advantage in conversation. Though wit, when it appears openly, is detrimental to humour, I think it necessary that the person whose language abounds in strokes of humour, should have a good deal of concealed wit, to enable him to manage them dexterously, that they may produce the desired effect.

In fact, nothing can be more tiresome than attempts at humour, to which you have only been impelled by a wish to share in a laugh, without having any talent that may engage others to partake your disposition. Some of the Irish are, however, remarkable for their unfortunate attempts of this kind, which give them an appearance as if all their gaiety proceeded from mere mechanical spirits, and that they had neither taste nor intelligence enough to render it agreeable.

Humour, like wit, ought to be scattered very moderately over the conversation. It should only be employed to render it more animated when it turns on a suitable subject. Never should that subject be interrupted for the sake of substituting in its place unmeaning jokes, which, when they prevent an important or interesting topic from being treated in a connected, rational method, appear, usually, extremely insipid.

An Irishman, possessed of wit and humour, and desirous of displaying these advantages, with discernment, in conversation, cannot, in general, do better than consult the opinion of French critics well versed in the English tongue. Though

the language and character of the French do not enable them to lavish, on familiar discourse, every charm with which it is susceptible of being decked, yet well bred persons among them are usually very capable of appreciating, justly, even those beauties of conversation that are most foreign to their own usages. It seems to me, that it is not merely on account of the great variety of graces with which they embellish it, that they deserve to be looked up to as the principal teachers of the art of rendering it lively and elegant, but also, because their opinion of the various attempts made to adorn it, offers, in general, a very good criterion, for determining whether they have been conducted with judgment and correct taste.

§ 3.—The Irish require a wider field of conversation than the French do.

The latter can thread their way, ingeniously, through an endless variety of ornamental ideas, all comprised within a very small extent. Sometimes they are so inclosed in them, as entirely to lose sight of those comprehensive views which the thesis that they profess to discuss, ought to engage them to consider. When they are thus entangled in a labyrinth of amusing thoughts, which leads them further and further out of the direction wherein the light of truth might shine on their main topic, should any foreigner,—for it is generally, as far as I have minded, a foreigner who makes them perceive how much they have wandered from their point,—present to them the subject of their debate under its true aspect, they, delighted, return instantly to taking of it a just and comprehensive survey; but they only profit by his suggestions, to acquire a fresh starting post, whence they again depart to lose themselves, afresh, in a flowery labyrinth of ingenious reasonings and witty repartess.

The Irish—as far as I am acquainted with their style of discoursing—never lose sight of the general position of the subject of their conversation, for the sake of letting their fancy, and reasoning faculty roam into a multitude of artfully managed recesses, which the turn given to the colloquy seems to invite them to explore.

The Irish very often, oftener than the French, treat an interesting topic in a contracted, prejudiced manner, on account

of being animated in an argument to maintain their opinion; but they do not wander from their theme, or take too minutely circumscribed a view of it, merely from being fascinated by the hope of decking their conversation in many sparkling beauties.

Instead of taking pleasure in making their conversation resemble a wilderness of sweet shrubs, in which you may rove continually from one charming object to another, without ever beholding any that does not lie close to you, they have much more taste for rendering it like to a wood, abounding with glades, which disclose immense views that cause agreeable surprises. The passion, however, of the Irish for causing, by their remarks and answers, an emotion of wonder in their auditors, is apt to betray them into saying things that are displeasing to good taste, from not being quite in keeping with the rest of the conversation.

When, however, they succeed, happily, in presenting, in their conversation, quite unexpected views of things, their address is no where more admired than in a French society, though it does not agree with the style generally prevalent there, and it usually makes them be considered in it as persons of great wit—*de beaucoup d'esprit*.

§ 4.—When the Irish have an improved style of conversation without departing from their native character, I think that their tone is remarkable for a very pleasing pathos, which indicates whether the matter that engages them be of importance or no, or whether the fact that they may be relating, be of recent or ancient date.

Thus, if a person of their society were so deaf as only to distinguish the tones of their voice, he might, by attending to them and observing their countenance, determine with tolerable precision, both the degree of weight attached by them to the facts which they were relating, and also the time of their occurrence.\*

\* These remarks do not apply to those Irishwomen whose conversational style has not been amply formed in the company of intelligent men, for they have not usually sufficient tact to establish among the ideas that they express, any sweetly harmonized gradations. Their conversation resembles a Chinese landscape, in which the rules of perspective are set at defiance, from their esteeming all the thoughts that glance across their imagination or memory of equal value, and huddling them pell mell together.

I do not intend to insinuate that the French ever fall into any impropriety from not measuring their tones and expressions, in familiar discourse, on the degree of interest which their subject is calculated to inspire. I never remarked any such defect in their conversation. But as they seldom relate anecdotes, unless they be quite fresh, and that their chat generally turns on matters to which a similar degree of interest attaches, they have not the same opportunity that the Irish have to signify, by their look, language, and inflections of voice, the various manners in which their different themes affect them.

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## NOTE TO THE ONE HUNDRED AND THIRD CHAPTER.

(See page 246.)

(a) A French gentleman, who understood the English language well, and had often frequented British societies, remarked that the Irish had a peculiar talent for recounting anecdotes, and that his countrymen were not so commonly distinguished by one. He told me that he attributed their inferiority in this respect, greatly to the genius of the French language, which, as he considered, does not, near so much as the English, permit a humorous story to be told in it with advantage. If this be the case, I should suppose that such a distinction between the two languages, arises from an analogous one subsisting between the two national characters, on which they have been formed, so that it may be considered as a proof, that the English have more of the humour that can display itself in story telling, than the French have.

(See page 249.)

(b) Without pretending to define very accurately the boundary between wit and humour, I shall just remark, that I think, that the former more supposes something quick and ingenious in the intellect, while the latter word more expresses the power to communicate a disposition to laugh.

Humour differs from the Italian *buffoneria*, as it seems to me, in this, that the latter is simply a vent given to the merry thoughts with which the mind is filled. It does by sympathy make the spectators laugh too, but *il buffone* does not feel in a lively manner, that his object is to do so. The person who diverts by his humour knows well, and usually makes the spectator perceive that he does, that his intention is to raise a laugh. The gravity even with which he commonly utters his joke, contributes to render his intention striking, from marking his address in executing it.

## NOTE TO THE ONE HUNDRED AND THIRD CHAPTER.

(See page 249.)

(c) We should be wrong in concluding the French to be so destitute of humour, as might be inferred from the circumstance of their language wanting a precise term to express it. Many of them, particularly of the Gascons, are far from deficient in it. But they call the broader kind of *la drollerie*; and when it is fine and delicate, they do not make any distinction between humour and wit or esprit.

## CHAPTER CIV.

## OPERATIONS OF VANITY IN THE FRENCH AND IRISH.

The vanity of the French, exhibits itself under a much less exceptionable form than does commonly that of the Irish, but on that very account, I think it probable, that the former would find it more difficult than the latter, to eradicate from their heart a passion for vain distinctions, because the entertainment of it exposes them to less palpable inconvenience.

The French, far more rarely than the Irish, are urged by vanity, into a prodigality that does not accord with their circumstances. They are so eager to shine by personal or intrinsic advantages, such as a handsome exterior, a manifestation of good taste, and a descent from what is called an ancient family, that, comparatively with the Irish, they are little tempted to impress, by ostentatious appearances, the beholder's mind, with the belief, that they are in possession of the showy but precarious gifts of fortune.\*

In regard to that vanity whose gratification lies in the thought of excelling a rival in a charming personal appearance, and in agreeable manners, the French, to the best of my judgment,

\* For some years after the peace of 1814, at which time the character of the natives of France, was little affected by their intermixture with foreigners, most individuals belonging to that nation gave themselves, as appeared to me, no manner of concern, if they perceived that a neighbour, whom they considered their equal, in point of fortune, exhibited a more brilliant equipage or entertained more splendidly than they. They piqued themselves solely on the possession of those qualifications that could render them a valuable acquisition in polite, agreeable society.

have, in general, considerably more of it than the Irish, though it often appears more displeasing in the latter, because they do not know so well how to regulate it with discernment and taste.

Yet, as nice adepts as the French prove themselves to be in the art of investing their external figure with unnumbered attractive graces, I think that they would warm strangers with still more admiration of their power elegantly to please, did not their imagination get the start of their feelings, in teaching them to form ideas of the manifold graces, which it becomes them to exhibit in society. It is true, that their too prominent imagination rarely betrays the well bred French, into any offence against the laws of good taste, for it is prevented by their reasoning faculty which, to keep it in check, constantly acts the part of a vigilant and difficult censor. But it still hinders them from pleasing by that artless, unstudied *naïveté*, which we admire in the persons who are endued with refined, tasteful feelings, that flow freely, carrying their imagination in their train. This faculty, from taking the lead in the French, incites most of their females to fall into that kind of coquetry, which results from your attention being so much fixed on the effect which you wish to produce, as to prevent your resigning yourself, with simplicity, to your feelings, and leaving it to others to judge of the effect of your figure and deportment.

Whenever it appears that you are acting less from your genuine feelings, than from the consideration of the effect which you wish to produce on bystanders, persons of discernment find your manners, relatively to the elegant polish of them, somewhat open to criticism; more particularly if the object that you are really seeking to obtain, be different from the one about which you profess to be occupied. This is what frequently happens among Frenchwomen of all ranks; nor can the address with which elegant ladies, in society, veil over their real design, hinder your penetrating into it. Thus, when they softly caress each other, and have the air of lavishing, on beloved companions, the artless expressions of their tenderness, you just as plainly perceive that what they are really aiming at is, to attract the notice of the society, as you do



that two of their humbler countrywomen are endeavouring to make themselves remarked by the passengers, when you see them laughing and rejoicing together in a public garden.

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## CHAPTER CV.

SHADES OF DISTINCTION OBSERVABLE IN THE CHARACTER OF FRENCH AND IRISH PERSONS OF THE LOWER ORDERS, IN THEIR RELATIONS WITH SUPERIORS WHOM THEY ARE BOUND TO OBEY.

Well minded individuals of the lower ranks, whether French or Irish, who owe obedience to persons above them, as those for instance, who are in domestic servitude, usually perform the duties of their station with cheerful alacrity, when they have a great confidence, both in the goodness of heart of their master, and his strict, enlightened sense of justice. It answers better with French servants, however, that his goodness should be his prominent quality, and that they should just perceive an inflexible, unyielding principle of justice lying beneath it. They would droop, and perform their business but languidly, if something of a kind, sociable address on his part did not cheer them.

Irish servants, till a long experience of their fidelity justly endears them to their master, ought to be kept by him at a greater distance. A good one commonly dislikes any freedom of manner towards him in the person whom he is bound to obey. An even spirit of impartial justice is what he particularly wishes to recognise in him, and he thinks himself justified in replying with insolence, when he at all takes to him the tone of a companion.

## BOOK III.

## SUBJECT.

*This Book treats of distinctions between the character of the English and that of the Irish, with an intent to show that the implicit deference with which so many of the latter copy, at present, the former, tends to increase their national defects.*

## CHAPTER I.

## CONTENTS.

## PREFATORY REMARKS.

I FEEL pride and satisfaction in recollecting that Ireland is an essential portion of the great British empire.

However, while I can truly profess a faithful attachment to the British government, I avow that I differ, as I have reason to think, from most of the natives of Ireland who are equally loyal subjects, in my sentiments relatively to the mode in which a sincere wish to maintain their union with the British empire at large, should influence their affection towards their native isle.

Most of the Irish whom I have heard express warm sentiments of loyalty towards the British government, were of opinion that it became the Irish to fix their patriotic affections exclusively on the entire British empire, and only to love Ireland as the province of it with which they were particularly connected.

These sentiments are, I allow, grand and liberal, and they would be just 'too, were the Irish character merely such a modification of the English one, as that an exactly similar treatment could make it draw harmoniously with it. But it so far differs from it as to require, in some respects, a peculiar management, which is a circumstance that the Irish who look upon Ireland as only a section of their country, will not commonly take into due consideration.

They will, naturally, fix their admiring gaze solely on Eng-

land, on the bright focus of British glory; and, modelling their social usages entirely on the example of its illustrious natives, they will allow their own national character to grovel far beneath that which they propose to themselves as a pattern, because they will, in their social life, have adopted principles and customs moulded on the native qualities of a great people associated with them, but not thoroughly adapted to their own. Many of the wealthy Irish, despairing, in consequence, the land of their birth, as a place where, from some cause or another, mankind degenerates, will repair to England, from finding it a country in such a prosperous state, that they can justly, in regarding it with patriotic love, feel a sentiment of joy and triumph.

The Irish who stay at home, mortified by a sense of their national character not being as respectable as it might be, nor their situation as happy, will often be tempted to make invidious comparisons between their own unfortunate island and the flourishing one to which it is annexed; and to draw from them the conclusion, that Great Britain only hangs out the false semblance of a willingness to share with Ireland all the advantages of her condition, while she, in reality, proudly tramples on her as a conquered country. Of course a state of things which seems to warrant them in harbouring such an opinion, must frequently excite in them rebellious dispositions, and an impatient longing to find an opportunity of shaking off the British yoke.

For the sake, then, of assuring the peaceful solidity of the structure of the empire, as well as of engaging the Irish to fill a becoming, happy station in it, that should leave them no just subject of discontent, they ought, I think, to be inspired, from their earliest years, with such an efficacious, enlightened patriotic love for Ireland, as should induce them vigilantly, with a proper independence of mind, to watch the bias of their national character, that they might improve it accordingly; and also make them burn with the desire—from considering it the most honourable and imperative of their duties—to render their island a majestic, well co-ordinated, constituent part of the British empire.

The idea of such a steady, efficient, patriotic love in the Irish, reposing, at first, upon their native isle, might, perhaps, justly alarm the English with a dread of its finally arresting its progress there, and refusing to extend itself over the empire, did such an active, practical love for all Ireland, fall in with the natural bent of her children's rebellious passions.

But though the Irish, who yield themselves a prey to repining discontent, on account of Ireland's connexion with Great Britain, speak, usually, as having a passionate abstract affection for the former, they prove, commonly, by their actions, that they are no more penetrated with an unfeigned desire to see Ireland flourishing and happy, than are the bigots, who, under the pretext of a zeal for our holy religion, rage, with intolerant fury, against those who differ in opinion from them, imbued with a sincere attachment to the benevolent precepts of our Saviour.

The Irish, who confine their patriotic regard exclusively to Ireland, usually do not love that country which they profess to adore, but only a faction in it.

Owing to their zeal to ensure the triumph of their party, they do not feel the least scruple in shedding the blood of their countrymen, nor in desolating, by a sanguinary civil war, the whole face of Ireland.

The passions, then, which make the Irish sometimes inclined to spurn the yoke of England, not being,—as I judge from the whole tenor of their history,—such as engage them, sincerely, to seek the prosperity of Ireland, but rather such as teach them to delight in constantly seeing it rent by fierce, contending parties, I am persuaded that a true, patriotic love of Ireland, anxious for its universal weal, could never be successfully inculcated to the universality of her sons, otherwise than by giving to calm, unbiassed reason, such an ascendancy in their mind, that they would readily learn to appreciate the advantages which might accrue to them from a steady adherence to their connexion with Great Britain.

It would be, I apprehend, impossible, permanently to induce them to fix deep in their heart, the wish to promote the welfare of all Ireland, rather than hearken to the suggestions

of boisterous, short sighted passions, except by enlarging the views of their reason, and enabling it to perceive that their patriotism ought finally to embrace the entire British empire.

Were not their reason thus vigorously unfolded to its utmost extent, it would not long continue sufficiently unfettered and active, to determine them to make Ireland, rather than a faction, the object of their affections.

Whenever the Irish are ripe for introducing, into the internal state of Ireland, such a reform as shall render it propitious to the full developement of their proper character, it will become the enlightened English to watch, with all the zeal of approving friendship, over their undertaking, and sincerely to examine, with them, in what respects they ought independently to study the natural means of improving their own peculiar nation, without suffering themselves to be biassed by the example of Great Britain.

By doing so, the English will best guard those Irish who sincerely love their own peculiar tale and wish to improve it, from allowing any rebellious feeling against the entire British empire, to disfigure their generous public cares.

The points of the internal polity of Ireland which it would be necessary for the Irish to regulate independently, without looking up, with deference, to the usages of the English, are those which particularly influence on the state of society.

The Irish character, if carried to its due point of relative perfection, would be found so much indebted for its high improvement to the influence of the opinions and manners of a well regulated, internal society, that it would become manifest that all well wishers to Ireland should seek to profit to the utmost of those means, of civilizing her natives and rendering them happy, which can be educed from their social disposition.

Besides, many other advantages which would ensue from enabling the Irish, commonly, to taste, at home, the sweets of a highly refined, virtuous society, the wide diffusion of such a blessing in Ireland would contribute much to induce her absentees to return to her shores, and would incite her natives

to disdain coarse pleasures, from offering them, in sufficient abundance, elegant enjoyments.

Were society in Ireland in a highly improved state, the Irish would not, therefore, aspire to rivalling the English, in offering, to foreigners, brilliant attractions that should allure them, rapturously, to admire, and frequently to visit, their country. The only refined, elegant system of social order, which the Irish could or should endeavour to establish among them, would be of such a nature, that upright minds could alone be prepared for the adoption of it, and that, were it consolidated in the nation, it would prove, throughout the generality of its members, the support and ornament of every virtue.

But a system of social order thus calculated to render a people virtuous still more than to give them a taste for polished arts, would not be sufficiently showy to dazzle foreign nations. The Irish, living in subjection to it, little desirous of seeing their land splendid, would be amply gratified on finding it happy; and, though they might be aware of its being advisable for them to send, often, individuals distinguished for their virtues and discernment, to observe the usages of other nations, and also to invite wise foreigners to come and inspect theirs, yet would they court all that retirement from the gaze of mankind, which suits their geographical and political situation.

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## CHAPTER II.

THE IRISH ARE A WAVERING PEOPLE, WITH A WISH TO HAVE A DECIDED CHARACTER. THEY CANNOT SUCCEED IN THEIR ENDEAVOURS STEADILY TO FIX THEIRS, BECAUSE THEY PROPOSE TO THEMSELVES TWO DIFFERENT MODES OF DOING SO.

The Irish are an unsteady, wavering people, with a great wish to keep their attention fixed on a plan which shall give more decision to their character; and also, with a disposition to take for models any people whom they see capable of displaying that unalterable resolution in advancing towards one

definite aim, of which they would gladly be themselves possessed.

They cannot, however, contemplate one fixed plan, because two opposite ones distract their attention.

The one, engages them to be concentrated in the determination to act with cool, good sense, and never to allow passion, in opposition to reason, to precipitate them into any measure.

The other, is to fix their enthusiastic gaze on some majestic species of good, which, captivating their whole mind, shall keep all their passions absorbed in the wish to attain it.\*

The Irish are prevented from steadily interrogating their reason, for the sake of being determined to seek a good that it may approve, by their enthusiastic imagination.

This daring imagination urges them to listen in preference to their lively passions, by which they may hope to be hurried impetuously towards their real good, to whose possession it assures them that they never could arrive, did they stand listening to cold, impassive reason; allowing it deliberately to examine all the arguments proper to lead it to discover the nature of the good that they ought to seek, and slowly to weigh each obstacle, which, after they had learned fully to distinguish it, might still render impracticable the road conducting to it.

On the other hand, the enthusiastic imagination of my countrymen, cannot effectually excite all the passions which give vigour to their mind, to unite their energies in order to bear them irresistibly forward towards some glorious object: their reason, though it has not power to determine them resolutely to follow its guidance, has still sufficient influence over them, to hinder their looking with such admiration on any aim or object, as to arrange their whole scheme of life on the hope of obtaining it. Their reason demands from them an explanation

\* I have often expressed the opinion that the western Europeans will one day discover the necessity of encouraging, with rational precautions, a spirit of enthusiasm to animate their bosoms more than it usually does at present. I shall here mention that what I understand by enthusiasm is that warm attachment to some real or imagined good, which makes the most difficult enterprises appear light, and all sufferings supportable, that conduct to its attainment.

of the causes that may make an aim that, by a judiciously regulated conduct, they are minded to compass, so well worthy their pursuit. It asks them so many chilling questions on the subject; so well proves to them that it is a folly to let themselves be blindly fascinated by what appears to them to be a good, that it petrifies their enthusiasm, and renders it powerless.

Thus, it happens, that their strong passions, withdrawn by reason from the influence of an enthusiastically inclined imagination, and again taught, in turn, by that imagination, to despise, as creeping and frigid, the precepts of reason, are continually seen acting with a clamorous, vulgar violence, from being neither subdued by reason, nor ennobled by a highly exalted imagination.

They seem, in general, not to be intent on any absolute good, whose dazzling charms might claim indulgence for their precipitate vehemence, but merely to be excited by the desire to triumph over antagonists.

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### CHAPTER III.

THE IRISH ARE SPONTANEOUSLY MOVED TO LOOK TO BOTH THE ENGLISH AND SPANIARDS AS MODELS, WHICH THEY OUGHT TO IMITATE, OF A STEADY, DECIDED-MINDED PEOPLE.

The English are the people whom the Irish regard as models, from finding in them all that calm steadiness of decision, with which their reason vainly urges them to arm themselves.

Of all the inhabitants of earth, the English are, perhaps, the most remarkable for that cool, strong good sense, which will not suffer the individuals whom it governs, to be hurried away, by a rash imagination, towards any deceitful semblance of good; but coolly interrogates their wants, their feelings, the experience of mankind, and existing circumstances, in order to determine the real nature of the good for which they were designed, and to ascertain to what degree they may



justly expect, by wisely conducted efforts, to ensure to themselves the possession of it.

The Spaniards are, on the other hand,—if I conjecture right,—a people to whose character the Irish would willingly approximate theirs, from perceiving them to be endowed, by nature, with an imagination which, by contemplating, continually, one great object, can keep them firm and decided.<sup>(a)</sup>

The Irish is then, under some points of view, a mixed character, compounded of English solid good sense, and of Spanish enthusiasm; and it doubtful looks to each of these two characters, as to a prototype which it ought to endeavour to resemble.

Its aspirings, however, to identify itself with one or other, are not, in respect to both, equally strong: not only the peculiar circumstances of the Irish, but the absolute nature of the case, make them more desirous to emulate the particular features of the English character, than those of the Spanish.

The English, who sedulously consult their own wants and character, for the sake of determining what system of government is good for them, and who have a profound respect for moral order, have naturally raised their country to a high degree of prosperity and respectability. The principles on which they act, are sufficiently just to induce them to aim, with rational and efficacious perseverance, at assuring to themselves and country, substantial blessings. The evil resulting from their want of enthusiasm,<sup>(b)</sup> is not very palpable; it consists in their liability to forget, owing to the eagerness with which they seek temporal prosperity, that the arduous precepts of self-denying virtue, ought to have still more power over them than the desire of worldly happiness.

However, as the pursuit of worldly happiness, when it is entered into on so liberal a scale, as to be directed towards the good of our country, as well as that of individuals, is really a pursuit greatly in accord with the positive injunctions of virtue, and that offers to her a field in which she loves to exercise many good qualities of the heart, e'en though it be not submitted to her control; it thence happens, that the English are not only in a more flourishing condition, than are

any of those nations whose members, guided by a false principle of duty, do not seek to advance their own and their country's worldly prosperity, but they are also a singularly great minded people. Their too eager pursuit of happiness, incompatible with the constant recollection of virtue being their chief good, is not easily perceived, and, where it is taken notice of, it is usually considered a defect to which, judging from the example of the English, and the comparison of them with other nations, it is supposed that human nature must be liable, where it is sufficiently wise to seek ends agreeable to its reason and its native sense of dignity.

But the Spaniards, whom nature disposes, more than she does the rest of the Europeans, to think no sacrifice too great which may forward them towards the end whither duty commands them to direct their steps, are in want of a fixed beacon, established by reason, to prevent their falling into mistakes touching the path of duty. Their own understanding does not inform them where it lies; in consequence, their willingness to postpone every gratification to their determination to abide by it, makes them ready to hearken to the designing men who, with a view to their own private interest, inculcate to them false notions of it. These treacherous guides, by their pernicious doctrines, can succeed in totally confounding, in their mind, all true notions of vice and virtue, and in leading them so entirely astray, as miserably to degrade their character.

The Spaniards, then, require to build on an English foundation, before their native, steady, enthusiastic spirit, can lead to their edifying a gloriously virtuous social system.

Till they thus know how to direct their ardent attachment to duty, by the precepts of enlightened reason, the Irish must always look to the English much more than to them as to models, whose way of thinking and acting they ought closely to imitate: nay, after the Spaniards, in common with the rest of Europe, shall have fashioned their government and moral customs agreeably to sound principles, it is to be supposed that such a coolly reflecting people as the Irish, will always look to England with peculiar deference: from being well aware of its being the nation most especially called on to fill the office of

a guardian to the general social system, and to watch with vigilance and discernment over every inclination given to it, lest it should receive a bent, calculated to make it swerve insensibly from its right basis.

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#### NOTE TO THE THIRD CHAPTER.

(See page 264.)

(a) The Irish, notwithstanding the many brilliant qualities which they must perceive in the French, are instinctively taught to look upon their character as a collateral one, equally removed with their own, from the two points, either of which, entitles the people whose character is placed at it, to be looked up to with deference, for having received from nature, a comparatively strong disposition, steadily and consistently to adhere to unanimous resolutions.

In fact, in the French, as well as in the Irish, reason and imagination seem to me to counteract each other in a manner to produce unsteadiness of character.

The French are not, like the Irish, induced to consult reason by a cold, phlegmatic constitution, but they are organized to make such an incessant restless use of the reasoning faculty as effectually confounds imagination, and checks her in her flights.

Their imagination is much more brilliant and fixed than that of the Irish, in contemplating positive attractive ends, to which they should seek to arrive, when it occupies itself with considering the light, superficial graces, that it becomes them as a polite nation to diffuse through their social usages.

As they have also a much more universally felt, and incessantly operating, love of country than the Irish, their imagination more busies itself in portraying to their patriotic feelings, images of national greatness.

However, though it loves to figure them to itself, it does not by any means know how to give them a precise, distinct form. It is far from remarkable for loving with a fond tenacity, ever to gaze on the same images: for, prompt as it is to attend to the indefinite feeling which tells the French, that it becomes them to crown their nation with glory, without informing them in what that glory should consist, it is liable to rove inconstantly from one brilliant chimera to another.

Were the Irish as unanimous and warm as the French, in desiring the prosperity of their country, whether they affixed that title to an empire or an island, their imagination would show much more constancy and exaltation, in marking with clearness, the objects, the compassing of which,

would constitute the prosperity of their nation, for they are more impelled by enthusiastic feelings, to wish to keep in view, some determinate positive good, as the end of their exertions.

(See pages 264.)

(b) I do not mean to say, that the English are not capable of being excited by a very strong flame of enthusiasm.

I believe on the contrary, that where it is roused in them, the firm concentration of their character, causes it to burn with redoubled force.

They prove, whenever the safety or honour of their country requires them to triumph over its enemies, that they are animated by a sentiment of enthusiasm which renders them the mightiest of the mighty. However, the enthusiasm which makes a nation doubly formidable to its foes, though it ought to be carefully cherished, is not of the highest kind, nor does it immediately minister to virtue.

The species of enthusiasm which, when it is wisely directed, renders men truly virtuous, is that which in peaceable times, teaches them to reign over themselves, and to enjoy with moderation, life's most legitimate blessings, holding themselves ever prepared to quit them at wisdom's call.

This is the kind of enthusiasm in which, as I believe, the English are at present deficient, owing to their assiduous application to the means of acquiring the goods of fortune.

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## CHAPTER IV.

THE IMAGINATION OF THE ENGLISH, TENDS TO ENDEARING TO THEM THE BLESSINGS OF PEACE AND A PROSPEROUS STATE OF CIVILIZATION, WHILE THAT OF THE IRISH, EASILY KINDLES IN THEM A PASSION FOR RIOTOUS AND BARBAROUS PURSUITS.

The Irish being led by the circumstances of their historical position, as well as by the absolute nature of things, to look upon the English, almost exclusively as models, to whose character they ought to assimilate their own, the examination of those distinctions of national mental physiognomy, which render it impossible for the Irish, to advance to a high state of moral and intellectual improvement, by exactly moulding their

ideas and usages on those of the English, becomes both important and interesting.

In order to discuss this matter according to my views of it, it is necessary that I again put forward, some of my notions relatively to a sensibly and a metaphysically bent imagination.

A sensibly bent imagination, is accompanied by a sense of order, penetrating into all our actions and minutest views of our affairs.

But it has the inconvenience of giving us an indisposition to study mankind, ere we fix our sentiments respecting the nature of the true system of moral order, and a readiness to believe that it must be agreeable to whatever notions have been early taught us, by our preceptors and established customs, or recommended to us by our indolence.

A metaphysically bent imagination, looks also to a system of order, as that to which all our thoughts and actions ought to be finely co-ordinated, but it does not make the sense of it press closely on our minds.

It throws it off to a distance from us, leaving us free to hold ourselves disengaged from it, till we have acquired such an acquaintance with our own heart and with mankind, as may serve to guide us to the discovery of that true system of moral order, to which, in fulfilling the design of our creation, we should keep ourselves in subjection.

However, this kind of imagination, usually tempts us to be too much engrossed by the objects which it places close to us, to allow of a sense of order taking any influence over us.

When it suggests to us the wish to become well acquainted with what passes in the breast of those of our fellow-creatures whom we observe, it does not speak to our reason, but to our blind passions: they are so continually excited in our relations with mankind, as to leave us no disposition to look beyond their short-sighted views, or to remember the obligations imposed on us by nature, of conforming ourselves to a well regulated social system.

The persons therefore who are governed by this kind of imagination, are prone, unless great care is taken to place them

under the guidance of reason, to indulge a train of thinking that renders them wild, perturbed, disorderly beings.

The imagination of the Irish, is divided into the metaphysically and sensibly directed kind : one great end'also which the directors of their education and usages should propose attaining, seems to me to be, to put those two parts of their imagination in an harmonious mutual subordination. In the ignorant, untutored Irish, each acts too independently of the other.

The sensibly directed part prompts them, rapturously, to gaze on the sensible signs of extraordinary happiness, and makes them unwilling to cool the admiration it kindles in them, by a calm investigation of the human mind, either to discover, whether those signs faithfully represent a happiness really felt ; or, if they do, to ascertain the wisest means of acting, in order to render that happiness more general.

They are prone, too, in allowing themselves to be fascinated by these sensible signs, to attach to them the idea of a pure, unsullied happiness, much too favourable to indolence to suit the nature of mankind.

In the mean time, the metaphysically directed portion of their imagination pushes them on to keep themselves sufficiently active and joyous, by riotous associations with their friends, and tumultuous combinations against their enemies.

If they have surrounded themselves with all those external signs of happiness which appear so fair to the sensibly directed portion of their imagination, they soon grow dull and insipid to them, and do not hinder them from endeavouring to keep the flame of life sufficiently animated within them, by stormy, furious debates.

But if their lot be a poor one, and that, either from habit or necessity, they do not enjoy, in a decent, orderly manner, a reasonable share of comforts, they are hurried away, by the metaphysically bent portion of their imagination, into an entire forgetfulness of their being formed to like to occupy a place in a social system.

They then eagerly endeavour to extract a competent share of happiness, from an association with friends as riotously inclined as themselves.

The power of sympathy engages the whole band of asso-

citates to rejoice in their mutual attempts, by quips and jokes, to keep up each other's spirits and prevent their sinking beneath the hardships of poverty. They grow utterly insensible to shame and reckless of aught except of finding, no matter whether by just, or unwarrantable actions, the means of supporting a sorry existence.

Without any scruple, they commit depredations on the tranquil inhabitants of the country around them, for it seems to them that their calling is to do mischief and disturb the peace of society.

The English have, also, an imagination divided into two congenial portions with that of the Irish. But this organization is not in them attended with the same inconveniences, for the two portions of their imagination act together with the greatest harmony.

The sensibly directed portion—as may be inferred from the expression of their eyes—is what puts them immediately in relation with external objects. It covers the whole surface of their mind, making the views which they take of the world be fair and orderly.

However, the metaphysically directed portion is still active in the centre of their mind, and prevents them from acquiescing tamely, in such principles of order as their preceptors or customs shall dictate to them.

Though it be not lively enough to kindle, in them, violent passions, it still is sufficiently active to engage them to study the wants and dispositions of mankind, ere they determine what system of order is most suited to them, either in an individual capacity, or as members of a nation.

In consequence of this harmonious action on each other of the two portions of their imagination, the English are, perhaps, the most disposed by nature, of any people, to keep their reason attentive to the true means of promoting the prosperity of their country.

## CHAPTER V.

THE DIVERSE CHARACTERS OF IMAGINATION, IN THE ENGLISH AND IRISH, REQUIRE THAT THE SYSTEM PURSUED, FOR FORMING THE LOWER CLASSES OF THEM TO INDUSTRIOUS, PEACEFUL TASTES, BE MOULDED ON DIFFERENT PRINCIPLES.

The English, from having a rational attachment to a system of social order engraved in their heart, feel a steady desire to fill, becomingly, their own place in the social fabric whatever it may be.

Thus, if their situation be sufficiently comfortable to admit of their ornamenting their dwelling and enjoying some luxuries, their tastes, intellectual and corporeal, immediately unfold themselves, and urge them to make use of the means which they possess, of living with elegance and nicety.

But when they are too stinted in their circumstances to have the command of any superfluity, they still like to preserve a decency and neatness in administering to their necessities.

What is requisite, then, in regard to the lower English is, not to teach them to attach their mind to any new, general views of their destination, for it already directs its regards aright, but simply to instruct them in the mechanical part of their business.

They must also, no doubt, be guarded against those idle habits which, notwithstanding their love of order, may render too painful to them the industrious pursuits proper to their station.

To rectify the way of thinking of the lower Irish, when they are in error respecting the nature of the happiness which they ought to seek in this world, something more is necessary than to point out to them the thriving condition "in which the lower English, by the exercise of a laudable industry, commonly place themselves.

They, indeed, may admire their neat, flower-bedecked cottages, their decent appearance and their comfortable mode of living, but all these objects seem to them only to belong to a spectacle in which they are not called upon to act. Or, if their



heart whisper to them that they would do well to take pattern by the industrious English, they only feel humiliated by the consciousness of having an insurmountable aversion to doing so.

Merrily to riot along with their friends, and to combine with them to injure those whom they dislike, seems to their wild, disorderly imagination to constitute the joys adapted to their nature.

It does not suffice, then, to bring over among them a wise Englishman, who may teach them a masterly mode of executing the business that they ought to mind, and exhibit before them the advantages that would accrue to them from attention to it.

They only look on him as a being of a different order from themselves; and are exasperated against him, as well for serving as a reproach to them, as for endeavouring to introduce among them reforms unsuited to their natural disposition.

The perverted ideas which their heart suggests to them respecting their relations with mankind, can only be counteracted by awakening in them such social feelings as shall lead to their taking pleasure in an orderly life.

It would be vain to expect to interest an Irishman, in an humble situation, as we might hope to interest an Englishman, in similar circumstances, by the description of a new, ingenious method, of executing his business.

The English love to accomplish, in the most masterly manner, whatever mechanical operation they undertake.

Not so the Irish. 'Tis necessity and habit that engage most ignorant persons among them, to attend to business, and they usually content themselves with a very slovenly performance of it.

However, let a person desirous of ameliorating the condition of the poor in Ireland, suggest, to an Irish peasant, the idea of some machine that would be useful to him, and contrive to arrest his attention on the image of the persons of his family who would benefit by the adoption of it; thus, for instance, let him depict to himself his wife, in consequence of the new invention, sitting at her ease, and rocking her child in the cradle, while she is busy at some household occupation,

which, till then, had obliged her to remain standing; and it is highly probable that his imagination, kindling at the thought, will determine him to make use of the machine in question, after having, however, introduced some change into it, to appropriate it to his own case.

In like manner, let the ambition be raised in an individual of the lower orders of the Irish, to distinguish himself, and do honour to his talents, in the eyes of his superiors, by the adoption, owing to their recommendation, of some improved method of executing his business, and he will probably manifest a lively pleasure, and discover considerable ingenuity in making use of it.

He will, however, employ it with greater alacrity, if he be allowed to introduce some change into it, that may be of no consequence, but that, as he thinks, constitutes him, in some degree, the inventor of it, and shows that he fully comprehends its design.

When a landlord, by working on the social feelings of one of his peasants, has determined him to live like an orderly being, surrounding himself with the decencies and, as far as suits his circumstances, with the simple elegancies of life, the success of his endeavours to engage the rest to live with a proper attention to comfort and appearances, will be greatly facilitated.

However they may surlily refuse to be guided by the example of an English stranger, they do not long acquiesce, without feeling an ambition to imitate him, in seeing one of their companions outshine them, by civilized tastes and by consequent claims on the esteem of their superiors.

The great difficulty, then, which a landlord has to encounter, who attempts to improve a slovenly, riotous set of Irish peasants, is, in making an attachment to a decent, peaceable style of living first take footing among them.

This he ought not to expect to accomplish by authority nor exhortations, for they have a stubborn sense of liberty, which makes them refuse to hearken to him.

Nor yet by example, nor the introduction of strangers among them.

These methods they determinately render fruitless, consi-

dering them to announce, on his part, an intention to guide and reform them, which intention they glory in resisting. He must dexterously sow, in their own disposition, the seeds of a relish for those improvements which he wishes to introduce into their condition, and then attentively watch to observe in what bottom they seem inclined to shoot, that he may, by bestowing on those yet weakly sprouts, a careful cultivation, carry them to full maturity.

As long as the Irish look to a state of tumult and disorder, as the one in which they must seek their felicity, they abide, much more contentedly than the English, in the lowest degree of penury in which it is possible for them to drag on their mortal existence; they become, in some respects, as I may say, so immaterialised, that they do not trouble themselves about satisfying the wants of their bodily frame, any further than is absolutely necessary to enable them, by a vigorous velleition, to keep their mind merry and joyful. While the English, whose imagination teaches them to take no pleasure in any mode of life that does not administer, decently and comfortably, to the wants of their corporeal frame, soon fall into discouragement and extreme discontent, if, in spite of their most industrious exertions, their earnings be so small as to leave themselves and their families, in regard to their physical wants, in a state of great wretchedness.

On account of the disposition of the Irish to take shelter in wild, disorderly gratifications, when fortune uses them so hardly that they cannot procure themselves such a decent maintenance as might make it a blessing to them to cultivate civilized, peaceable inclinations, it is peculiarly necessary that they should have it in their power, by honest, indefatigable industry, to earn what may be called some superfluous wealth, which would give them the means of shedding, over the condition of themselves and families, such legitimate sweets, as might serve to make them exquisitely prize the blessings of a good social system, and feel a consciousness of being in possession of the most important of them.

## CHAPTER VI.

PRECAUTIONS TO BE USED TO KEEP THE MIND OF THE IRISH,  
WHEN THEY ARE UNDER THE GOVERNMENT OF PEACEFUL,  
CIVILIZED TASTES, IN A STATE OF DUE ACTIVITY.

To overcome, in the Irish, the propensity to seek for happiness in the gratification of riotous, disorderly inclinations, when they do not find their existence made sufficiently joyful by an orderly mode of living, it is not enough that peaceful, civilized tastes be at first unfolded in them, and that they be placed in a situation favourable to their indulgence.

Many passions, in such a situation, will, if they be not taught to surmount them, dominate in their mind, and eventually rouse in them an inclination again to live, as they can, by troubling the peace of society, without taking sufficient thought to regulate their proceedings by the principles of either prudence or integrity.

They will be tempted to vie with those whom they consider their equals in rank, in the splendour of their establishment.

This short-sighted vanity, by inducing them to exceed their incomes, will plunge them into difficulties, from which they will, probably, wish to extricate themselves, by throwing the kingdom into such confusion, as shall enable them to resist the just demands of their creditors.

They will also be tempted to indulge in such a careless indolence, as must lead to a ruinous neglect of their affairs.

They will, then, brood over wild, lawless projects, because their restless thoughts will urge them to do so, that they may employ themselves with sufficient activity.

They will also, though they may be humble farmers, seek to live like estates gentlemen, without acquitting themselves of their pecuniary obligations to a landlord.

To defraud him of his just rights, they will willingly conspire, with their companions, to take the law into their own hands, and denounce punishments against those who dare to offend them.

To train the lower Irish to an adherence to better principles and attach them, sincerely, to peaceful habits of industry, is a measure that will, no doubt, demand much time, and require, on the part of their superiors, a patient, enlightened attention to the distinctive features of their national character.

I believe that when the method of rendering them valuable members of a well governed state, is at length clearly understood, it will be found that the landlord should avoid keeping the peasants who rent small cottages from him, entirely dependent on him.

According to my manner, at least, of considering this matter, he should give them a pretty long tenure of their holdings at an equitable rate, and, though he should be kind to them under the visitations of Providence, he should firmly refuse to abate aught of his claims on them, unless where some obvious, unavoidable calamity rendered the rigid satisfaction of them too great a hardship to them.

It does not answer with the poor farmers in Ireland to be so much dependent on their landlord's bounty, as they must be, when they have either a very short lease of the ground which they hold of him, or else one imposing on them such rigorous conditions, that common humanity obliges him continually to remit to them what is legally his due.

In either case they grow languid in their efforts to earn a suitable maintenance, from leaning on their landlord as a support.

They think, usually with reason, that they have, on his goodness, some peculiar claims; but as they are indefinite ones, they are magnified, by their self-love, into being much more extensive than they really are.

Accordingly, if he correspond to their expectation, they cast themselves on him as helpless burdens, unable to assist themselves: if he do not, they grow angry, and plot mischievous devices against him.

It is not enough that the Irish be taught to take correct views of the station which it is their duty to fill in a well combined social system, in order to engage them to develop the whole activity of their mind, in those industrious pursuits to which, agreeably to those views, they ought to apply, it is

further desirable to teach them intensely to feel that good and evil are both before them; and that it entirely depends on themselves to make a choice between them.

It cannot be too early impressed on an Irishman's mind, that no friend will uphold him, if he do not prove, by his conduct, that he is one to himself.

He should be early imbued with the consciousness of having a free will, and with the conviction that all his hopes of prosperity here, as well as of felicity hereafter, depend on the use which he may make of it.

The Irishman, then, besides having his mind carefully attuned, as the Englishman's more spontaneously is, to the love of an orderly system of morals, requires more than he, to learn to direct his thoughts inward on himself, and to become sensible of its being in his power to enjoy the most exquisite satisfaction, by vigorously exerting, in a right cause, his faculties and free will.

However, to teach men to enjoy the consciousness of being dependent,—humanely speaking,—solely on their own powers and a well directed free will, their minds require to be moved by such an active fire, as cannot be long supported in them, if it be not ventilated by a certain current of indefinite hope.

In a word, though the Irish have less steady ambition than the English, they still, in the humble paths of life, more require to be animated by the prospect of being able to rise, gradually, in the world, by an unremitting, laudable industry.

I do not mean that it would be good to set before their imagination fascinating perspectives, calculated to inflame them with the notion of being able, by their skill and labours, to raise themselves from low beginnings, to a remarkable height of prosperity.

Such a fond conceit would only excite, among them, a ruinous spirit of hazardous adventure, instead of one of patient application.

What I intend to say is, that it would be advisable that an Irishman, in an humble situation, should find no obstacles in his way to prevent his raising himself to a much more fortunate one, by steady attention to his proper business, except

such as would naturally spring from his having a multitude of competitors.

As some of them would have started into their common career from a much more advanced position than their antagonists, it would follow, supposing them to equal them in skill and diligence, and to have the same share of good fortune, that they must always keep greatly ahead of them.

The person, therefore, who begins poor, where he has many ardent, industrious rivals endeavouring to acquire wealth by pursuits similar to his, is not very likely ever to procure, by his honest toils, great opulence.

But the fear of their not enabling him to pass into a rank in the social system much higher than his original one, will not abate his ardour in applying to them. If hope does not sustain his efforts as much as it might do had he fewer competitors, in return he is urged by emulation, and a desire to stand as well as his rivals, in the esteem of the public, to do his utmost towards being as successful as they.

No pride, no prejudice of rank should be armed against the poor in Ireland, to prevent their ascending, by persevering, honest industry, into a higher condition. The generous well wisher to his country and human nature, should encourage the diligent man who, after having been more indigent, appears likely, by his laudable toils, to become more affluent than himself, rather than the lazy mendicant who, he is certain, if he deal bountifully by him, will repay the obligations he may have to his charitable goodness, by ever cringing to him, and acknowledging his infinite superiority.

It is also greatly to be wished, for the sake of rendering the Irish sufficiently industrious in their calling, that Ireland were in such a flourishing state, as that those of her natives, desirous of earning a livelihood by a laudable application of their talents to industrious pursuits, should find ample field for their exertions, and have sufficient motive to confide in their being finally attended with reasonable success.

It would further be advantageous, if the poor in Ireland saw a chance instance of a person, originally as hardly treated by fortune as themselves, who had been raised by severe toils, but with a praiseworthy character, to a distinguished place

among the wealthy, and if they beheld him treated, on account of his known goodness and probity, with as much respect, by the leading men of society, as if his birth had been a conspicuous one.

In like manner, it would be encouraging to them to see great numbers of the industrious poor, who, though not eminently fortunate, had still placed themselves, in a greater or less degree, in a situation much more enviable than the one which they had once filled.

To engage the Irish to love an orderly course of life, and display proper activity of mind in adhering to it, it is necessary to inspire them with an enthusiastic desire to accomplish the ends, for the sake of which they apply to laudable, industrious vocations.

But this enthusiasm will not usually be inspired to them, among those English, who can, with the greatest coolness of mind, attend to their proper occupations, from a natural disposition to take pleasure in gaining their livelihood in a manner approved of by a peaceable, well-organized society.

Their *stung* froid will, on the contrary, tend to damp the ardour of most of their Irish companions, and hinder it from kindling, in them, a zealous wish to attain to ends congruous to the good of society.

Finding, therefore, in such ends no attractions, they will readily be tempted to recreate themselves by the pursuit of wilder, more anarchical, but more spirit stirring projects.

When, indeed, a young Irishman has been well imbued at home with solid principles and a love of applying, diligently, to a peaceable calling, then an association with steady Englishmen, engaged in the same business, might be of great use to him, both by giving him opportunities of learning how to conduct it in a scientific, masterly manner; and also, by keeping him firm in his purposes.

An Irish youth, in whose mind education had laid a solid foundation of good principles and right intentions, would be the more inclined to emulate the wisdom and industry of respectable English associates, from being desirous to prove to them, as he probably would be, that some, at least, of the



Irish were deserving of esteem for their integrity, foresight and unwearied attention to a laborious occupation.

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## CHAPTER VII.

THE ENGLISH AND IRISH, ARE INCLINED TO FORM HABITS ON A SOMEWHAT DIFFERENT PRINCIPLE, WHICH DIVERSITY OF TEMPER OCCASIONS ENGLISHMEN OFTEN UNDULY TO DISCOURAGE THOSE OF IRISH COMPANIONS.

Habit has great power over both the English and Irish, in engaging them to love their employments. The motive however that induces each people to give a certain form to their mode of discharging business, is marked by a distinctive shade, analogous to the difference which prevails between their characters.

The Englishman chooses his occupations, and fixes his habit of applying to them, according to the best conception which he can form of the most profitable manner of employing his time.

The Irishman, loves more to consult in his choice of occupations his own taste, and to distribute his time as suits his peculiar disposition.

This difference of character is certainly one cause that makes it often desirable, where the Irish are destined to gain a livelihood, by devoting themselves to some peculiar branch of business, that they should have English associates, who may keep the wish to execute it in perfection predominant in their minds, rather than a desire to consult, relatively to their mode of performing it, their own peculiar fancies.

However, neither in England nor Ireland, do youths, who know themselves to be heirs to a considerable fortune, commonly take the trouble of fitting themselves to exercise a particular profession.

There are some professions too,—as for instance, the military one,—which leave those who embrace them many a leisure hour.

When, from either of these causes, an Irishman finds that he has much spare time, he very often—if he be peaceable and well conducted,—habituates himself to some employment, which tends, as he thinks, to make the mechanical part of the circumstances wherein he is placed, more convenient, or to render him more useful in society.

The arrangements by which he renders his mode of life more pleasing to him, are often such, that to every one but himself, the time during which he is occupied about them, appears to be trifled away by him, yet does habit so endear to him this manner of passing it, that, were he under the necessity of disposing of it otherwise, he would be fretted as though he thought himself neglecting his most important concerns.

When an Irishman thus habituates himself to arrange with a minute exactness his method of living, he very frequently takes pleasure in the exercise of some art,—such, for instance, as that of carpentry—that it may enable him to arrange still more to his satisfaction, the mechanical part of his situation.

The works which he thus produces, are usually very unfit to stand a competition with those of professed artisans; but they innocently amuse him, and make him take double pleasure in surrounding himself with the conveniences of which, he wishes to be master; because he recollects that he owes the possession of them to his own toil and invention.

His handicraft skill often too gives him the satisfaction of rendering little kind services to his friends, and particularly to those of the female sex.

The Englishman who has much leisure time on his hands, usually employs it either in some business that is obviously beneficial, or else in the cultivation of his mind, or in sheer amusement.

As to the little arrangements of the Irishman who is similarly situated, and his skill in manual arts, they appear to him ridiculous, since he considers them as either totally useless and too minute, worthily to occupy a manly mind, or else as proving him so inadequate to the performance of any notable piece of work, that it is absurd for him thus to waste time in badly supplying the place of a regularly trained artisan.

Accordingly, the English manifest such impatience and con-

tempt, on observing an Irishman attached to habits of the kind which I have described, that few of the Irish who mingle among the English, venture to indulge in them.

Yet these apparently trifling habits are usually, in those Irish who have a taste for them, essential supports of a love of peace and a regular life. Where they dare not indulge them, they know not how to respect the laws of good order, and yet keep themselves sufficiently actively employed. To relieve therefore the tedium of their existence, they are easily tempted to engage in a life of riot and confusion.

Nor do the minute orderly habits of the Irish, and the ingenious manual arts which persons addicted to such habits, often love to exercise, appear usually so trifling in a man living in the midst of a family, as in a solitary being. In him who is surrounded by a circle of beloved relations, particularly female one, those humble, harmless tastes, and the practice of such ingenious arts, have evidently a social tendency. They draw, more closely, the bands of domestic affection, by making him interest himself, with discernment, in many of the affairs with which, though they may be apparently petty, the members of his family are bound to occupy themselves; and they enable him, with kindness and good nature, to be useful to them on various occasions.

The whole history of Ireland amply proves, that the faults into which the Irish are most prone to fall, are not those which spring from peaceful, civilized, though somewhat effeminate tastes. It is therefore very unwise to discourage them,—as I believe that their English companions, and in consequence the opinions prevalent in Ireland, frequently do,—from yielding to such tastes, since they would stir up in their mind a class of feelings, opposed to those fiery tumultuous ones, which they are so much inclined to indulge; and that it is to be presumed, that a people so passionately fond of hardy, warlike exercises, could easily be secured against the danger of becoming enervated, owing to the cultivation of those civilizing tastes.

## CHAPTER VIII.

## DISTINCTION OBSERVABLE IN THE SOCIAL DISPOSITIONS OF THE ENGLISH AND IRISH.

The Irish do not, perhaps, appear so sociable a people as the English, because the latter are, I believe, much better acquainted with the method of rendering society refined and agreeable, from having made considerably greater advances in the arts of civilisation.

However, the Irish are entitled, I think, to be considered a people more disposed by nature to be sociable, because they have much more tact and inclination for studying the character of each individual of their acquaintance; and that they do so, not from interested motives, but merely for the pleasure of taking an intimate concern in it: they also discriminate, with more ability and attention, the degree of influence which nature designs one class of society to exercise over the rest; and they like to conform their practice to their principles on this subject.

If the English be, at present, a more agreeable people, it is that, more simply intent on giving charms to society, they take pains to draw out, from their stores of valuable knowledge, every thought which can render conversation instructive and entertaining; while the Irish, when they enter society, have their minds too much weighed down with a sense of their relations with the company present, for their thoughts to ramble freely through topics in themselves interesting. All the social enjoyment which frequently the Irish propose to themselves is, to find their mental emotions, whatever they may be, whether they spring from the love of mirth or the love of wrangling, shared by their companions; and they trouble themselves little about their theme, content, if it answer the purpose, of making all hearts beat in unison.

The Irish could certainly be, in general, corrected of this apparent indifference to what may be the matter of familiar discourse, provided it answer the purpose of putting the whole company in a corresponding humour, since they continually

sigh for the enjoyment of more rational conversation, than usually passes in those circles of the Irish, which meet together for the sake of tasting convivial pleasures. One of the great attractions which draws them towards English society is the hope to participate in it of more substantial and agreeable colloquy, than what they could readily meet with at home.

But though the well bred Irish delight, and can becomingly bear their part, in a refined English conversation, their character does not enable them to take the lead in establishing, in their native societies, a similar mode of conversing. The Englishman, principally engrossed by the theme of which he is treating, and observing his society to be principally engrossed by it too, is sufficiently polite, when he chooses one that shall give offence to no one of the company : he is usually careful to do so, for he is cool, reflecting, and attentive not to displease.

But the Irish, when they are met together, cannot be contented with these negative regards for the company ; nor can they, in other respects, give up their attention to pondering the intrinsic value of the thoughts expressed in conversation, relatively to any given subject. When they even allow themselves, fairly and rationally, to examine them, they still have a lively feeling stirring in their mind, which prevents their attention from being absorbed in the consideration of them, by forcing them to direct it greatly on the idea of what is passing in the breast of their companions.

Where the tone of the Irish is rational and refined, in a society of their countrymen, though, invited by the matter of their discourse, they may expose it, methodically, in well combined reasonings, yet are they not so far immersed in it, as not to feel, much more sensibly than the English do on like occasions, that the pleasure which they take in discussing this topic, is subservient to one resulting from the sense that all their minds, while they thus overflow to each other, are sweetly drawn together, by a kind sentiment of social union.

The necessity which the Irish are under, of keeping the imagination of what passes in the bosom of their companions, ever paramount in their minds, e'en while they minutely treat, in conversation, some interesting topic, disposes them, conti-

nually to seek to establish rules and maxims by which to guide society and make it, to the utmost, conducive to virtue and happiness.

I am well convinced also, that, were their institutions and social customs entirely appropriate to their native character, they would acquire such a quick discernment in perceiving all the moral bearings of every minute usage adopted in society, as would teach them, wisely, to constitute it, in the manner best adapted to making it fulfil the end of improving their disposition and affording them a taste of true felicity.

As long as the Irish neglect skilfully to exercise their judgment and taste, in giving to their social meetings a becoming tone, their behaviour at them will always be obnoxious to severe criticisms. For while they allow their social feelings to spring forth in a wild, disorderly guise, they will be remarkable for a disputatious temper; for a promptitude in giving, as well as in taking, offence; for a readiness to give way to transports of vanity; and for an inclination to banish, from conversation, all substantial topics, for the sake of continually uttering unmeaning jests.

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## CHAPTER IX.

THE ENGLISH, IN CONVERSATION WITH THE IRISH, ARE APT TO MANIFEST A DEGREE OF IMPATIENCE, IF THE LATTER DO NOT EXPRESS THEMSELVES WITH A RAPIDITY UNSUITABLE TO THEIR CHARACTER.

I have already mentioned, that my observations on the aspect and appearance of the English, have led me to conclude that they, as well as the French, contain, in their persons, a somewhat greater quantity of the animating element, than do the natives of most countries.

This difference of constitution, causes both English and French, commonly to betray a degree of impatience,—even should they politely use their utmost endeavours to conceal their being affected by it,—when they are engaged in conversation

with persons distinguished by another national character, and whose vital spirits do not move with the same quickness as theirs.

This movement of impatience operates, however, differently on the English and French.

The latter manifest it, not only when the ideas of the persons to whom they are listening, do not flow as rapidly as their own, but also if they do not express them with such clearness and precision, that their meaning shall not be in the slightest degree embroiled, and that none of them shall, even indirectly, be a second time brought forward.

The English are, on the contrary, very indulgent, in common conversation, for those of their interlocutors whose discourse is extremely confused, from their ideas being all entangled together; and also for those who frequently repeat the same thing. But they manifest great impatience, if you do not speak as having your vital spirits wound up to the same degree of activity with theirs.

The consequence is, that their Irish companions, who have constantly a quick, intuitive insight into their feelings, are too frequently, in their company, in a forced state of excitement, in which they cannot maintain themselves without suffering imagination, in a wild, intemperate guise, to become the leading principle of their mind, and to spread before it the illusions of vanity as well as of many senseless passions. Instead of taking pains to give to their thoughts a clear, rational form, they only learn to utter them too hastily, to have time to arrange them: they get into the habit of leaving them so false and confused, as to point entirely away from the aim which they have in view, if, indeed, sufficient meaning can be educed from them, to discover whether they point towards any aim whatever.

Far from learning, in the society of the English, to put their thoughts in order, and reason with justness and facility, they too often only acquire in it external modes of behaviour, that are different from what they would be, did they first try, judiciously, to regulate their mind, and then merely cultivate those outward forms, that they found to be most proper for affording it a true and agreeable utterance. They take pains to learn an English pronunciation, that no wise corresponds to

their character, and they think that they are in possession of every requisite that contributes to the formation of the polished gentleman, when they speak in that quick, decided tone which is natural to the English, but which an Irishman cannot easily adopt, without directing his attention on the sound of his expressions, and being tempted to neglect considering, properly, the thoughts communicated by them.

An Irishman, instead of precipitating, in conversation, the motion of his vital spirits to make them keep pace with those of the English, ought, I think, to arrest them in their march, and habituate himself to rather a slow utterance.

The spirits to which he gives vent in enjoying colloquial pleasures, are extremely unequal and contradictory in their course: for they urge him, on the one hand, to talk with a vehement volubility, which he can rarely sustain, without having recourse to inflaming liquors; while, on the other, they make him feel as though it would be a wearisome exertion to take part in conversation, and engage him to sit silent. The consequence is, that he often indulges himself in the habit of only taking part in conversation by abrupt, short sentences, commonly conveying jokes into which no one present is prepared to enter with pleasure, and it is impossible to determine him to enlarge, sufficiently, on any given topic, to render it interesting.

The Irish, in order to teach those vital spirits which are in play, when they take part in conversation, to move in one consistent, even tenour, should carefully restrain them from flowing with a vehemence or rapidity that could not be durable. By accustoming them to flow in a calm, rather a slow manner, they would give the thoughts that they wished to express, opportunity to fall into a more methodical arrangement, than they would have, were they uttered with a vivacity repugnant to their constitution. Their reason would also have time to examine them, and clothe them in proper forms of expression.\*

\* I have mentioned already, that the thoughts of the Irish are often very difficult to express, from being more profound than lively. For this reason they are frequently tempted to wish to refrain from forming a connected chain of thinking, since their animal spirits dispose them more to utter



I do not mean that they should so completely subject, to one uniform measure of time, the naturally unequal flow of their social spirits, as always, whatever might be their theme, to give utterance to their thoughts in the same deliberate tone. But of this I am sure, that they would act wisely did they always put some check on that vehemence of temper, which urges them to express themselves impetuously. If it be a transport of anger that engages them to do so, they had better restrain it, otherwise it will occasion them to forget their own dignity, and that they are endowed with the use of reason. If it be a transport of mirth, they will do well also to moderate it, for though a mild, soft gaiety, be very pleasing in the Irish, violent, unruly emotions of this passion, usually have an ungraceful appearance in them, and oppress the spirits of the spectators who witness their operations.

The Irish who reduce the flow of their social spirits to that calm regularity which may qualify them for<sup>sustaining</sup>, with pleasure, a rational conversation, ought certainly to guard against the error of making too formal a distribution of the heads of their discourse, and of choosing pedantic expressions ; for it is one into which Irishmen who speak much, in a deliberate tone of voice, are subject to fall.

They ought, also, to avoid an emphatical manner of dwelling on their words, as if they considered themselves to be uttering remarkably wise sentences, or pungent epigrams.

Into this defect, persons who are distinguished by their rank and fortune, or who think themselves distinguished by shining talents, are peculiarly liable to fall. It is one that often exposes them to ridicule, by inviting criticism, when they utter a very common place remark, to examine whether it be one that does honour to their sagacity.

At all events, those sayings that really do mark superior wisdom or ability, take a greater effect on the listeners when they are uttered in a simple, unassuming tone.

However, while I allow that rather a slow, sedate manner, of enouncing their ideas, sometimes betrays the Irish into im-

lively, spontaneous thoughts, than to try fully to develop, in their mind, profound, abstruse ones, or invest them with suitable expressions.

proprieties against which they ought to guard, I still think that they would do well to abide by such a manner, even though it might appear to strangers, or even to some of themselves, too inanimate.

I believe, however, that were it general, the power of sympathy would soon teach them to throw such artless, genuine expression into their tones, as would give them a very interesting effect.

But if their accent and manner of speaking were still, in some degree, open to criticism, they should remember that nations are destined to attain a relative, not an absolute perfection, and that, in matters of taste particularly, they should content themselves with becoming as accomplished as an enlightened care to improve their native character would allow of their being.

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## CHAPTER X.

THE SOCIETY OF THE ENGLISH HAS NOT, USUALLY,  
THE GOOD EFFECT OF MODERATING THE TURBULENT,  
FURIOUS PASSIONS OF THE IRISH.

The Irish, in order to rouse them to vanquish their hot, contentious spirit, should be put in close relation with respectable beings, whose original disposition had been as intemperate as their own, but who had been taught, by their reason and good principles so effectually to counteract it, as ever to exhibit, even on the most trying occasions, a mild, liberally indulgent temper.

Beings who thus, in the strength of a virtuous principle proportioned to the Irish character, soared above the vices which easily beset it, would fire the youthful Irish with a noble emulation, giving them resolution to do likewise : those revered models would appear to them like skilful pilots, well acquainted with the dangerous seas which they were destined to navigate.

But the English, in general, do not appear to the Irish in

the awful light of beings freed, by the force of virtuous principles, from the government of passions similar to theirs. They rather seem to them as if the natural vehemence of their angry passions were not such that they could not calm them, whenever good sense and expediency advised them to do so.

The Irish do not commonly, therefore, sincerely respect their English acquaintance, from believing them warmed with a fervent, effectual wish, to free their bosoms from the taint of intemperate, acrimonious passions.

They merely recognise in them a determination not to subject themselves, by a rash indulgence of them, to great temporal evils.

I do not question but many of the English, who early acquire a prudent command over the harsh, vindictive passions, which nature may have given them, learn eventually, by the cultivation of a taste for liberal knowledge, and the exercise of magnanimous sentiments, to withdraw their hearts entirely from the control of passions so degrading to human nature. But even those of the English who thus, by a steady adherence to truly virtuous principles, have attained to a superior degree of goodness, are not very skilful in communicating to the yet unformed Irish, an effectual ambition to reach the same height of moral perfection.

The process which an Irishman must go through to purify his heart,—by natural means,—is somewhat different from that to which an Englishman, intent on ameliorating his, finds it necessary to subject it. When the latter has, therefore, with a sincere, virtuous zeal, rectified his disposition, as far as nature affords him power to reform it, he still does not know how, when he would engage an Irishman to follow his example, to exhort him, with that impressive eloquence of fellow-feeling, which his heart would probably dictate, were it full of an enlightened sympathy with his natural infirmities, and that it could justly appreciate the measure of strength given him by nature for overcoming them.

Did Irishmen usually learn, in the society of Englishmen, truly to correct their intemperate, irascible passions, we should doubtless, see many of them who, on their return to Ireland,

after residing some years in England, would act in a more judicious, calm manner, relatively to their countrymen, than they had done previous to going there. Now, I certainly never have heard of any of whom it appeared that the habit of frequenting English society, had taught them to conduct themselves, in their relations with their countrymen, with steadiness and moderation. Some Englishmen, I have been told, have been known, when they came to Ireland, to manage the Irish with such coolness and address that, if they did not radically improve their character, they, at least, to a degree proportionate to the authority with which they were invested, prevented their passions from breaking forth, and disturbing the peace of the community. But the Irish, who remain long in England, seem to me to be affected, when they are afterwards engaged in transactions with their countrymen, with a peculiar tendency to a morbid irritability. Their acquaintance with a people who, better than the Irish, know how to exercise their cool, unbiassed reason, instead of firing them with the ambition to exhibit themselves also in the light of calm, rational beings, often inclines them to think that, because they have an opportunity to draw a parallel between the English and Irish to the disadvantage of the latter, they are entitled, when they are vexed by them, to be still more exasperated than most Irishmen would be on similar occasions.

On hearing their enthusiastic panegyrics of the English, and their bitter expressions of discontent and contempt in speaking of the Irish, a candid person willingly allows that the English deserve all the praise that they bestow on them, but at the same time, is tempted to demand have they any right to be angry with the Irish for not being also wise and prosperous, since they appear to have, equally with most of their countrymen, intemperate passions opposed to the welfare of Ireland; and since it is sufficiently clear that the English would never have raised their country to an unexampled height of greatness and glory, had they known no better how to reign over theirs.\*

\* In regard to private quarrels between relations, the most violent and indecorous of which I have ever heard, were some that occurred among Irishmen who had lived long in England.

I am greatly mistaken if the Irish, who are constantly surrounded by an English society, are not, to the full, as often as they would be in an Irish one, engaged in topics of conversation, proper to keep alive, within them, malevolent sentiments, in regard to some portion of the human race. The evils which result from their thus maintaining, among their thoughts, a bitter leaven, are not at once very apparent: their feelings of animosity are more of a speculative than a practical kind; so that they do not rise to that fiery vehemence to which they would mount were they inflamed by contest. Nor are they even usually excited by argument, for the English and the Irish whom they admit into their company, commonly agree, perfectly, in their selection of the enemies against whom they think proper to inveigh. The Irish are, therefore, little tempted, in these colloquies, to break forth into expressions of furious wrath, or, if they should do so, they are quickly taught to re-assume a more tranquil tone by the composure of their companions; for where the Irish are not worked up to the last degree of frenzy, by a transport of indignation, the English have great power to calm their angry passions, owing to the respect with which they inspire them, on account of their cool, steady air, and the glory with which they have crowned their country.

But the English by no means, at all times, wish to curb, in the Irish, the expression of their zealous indignation, though in vehemence it exceed their own, when they support the same side of the question. In cases where they feel animosity, either of a public or a private nature, they like very well to be associated with spokesmen who, filled with sentiments similar to their own, vent them with a vivacity that neither their constitution nor will would allow them to make use of.

In the mean time, nothing is done towards inspiring the Irish with those truly virtuous sentiments which would teach them to be magnanimously just towards all mankind, even towards their greatest enemies, and which could alone determine them to surmount those harsh, vindictive passions, that cannot,—owing to their peculiar national character,—reign within them, without unfitting them to be members and supports of a well organized society. These hateful passions

creep, unobserved, through their whole mind, till they entirely fill it. English influence may long continue to hinder their breaking headlong forth: the English and Irish may apparently, too, be united in bands of the closest friendship, on account of each being greatly flattered with the peculiar interest, which they perceive that they inspire to their companions belonging to the other country.\*

However, the intimate companionship in which the English and Irish are, in consequence, frequently induced precipitately to engage, not uncommonly finishes by growing oppressive to the latter, on account of its being virtually contracted on terms, which do not allow sufficient vent to the boisterous passions that lie smouldering within them.

These passions, accordingly, sometimes suddenly break forth with redoubled fury, and make a frightful metamorphosis of the Irish, subject to their impulse, in the sight of their astonished English friends.

Warm friendships between the English and Irish, are often changed, in a moment, to an implacable enmity, on account of some accidental variance, which is wrought, by the intemperate passions of the latter, into a rancorous quarrel.†

## CHAPTER XI.

THE EXAMPLE OF THE ENGLISH PREVENTS THE IRISH FROM LEARNING TO GUIDE THEMSELVES, BY PRINCIPLES WHICH WOULD DETERMINE EACH OF THEM TO REST IN HIS OWN PROPER SPHERE.

The influence and example of the English fail as much in correcting any of the other national defects of the character of the Irish, as it does in softening the violence of their temper.

\* The English and Irish often greatly interest each other, owing to the former having an air announcing them to be staunch, steady friends, while the appearance of the latter gives reason to think that they are amiable, ductile and gulleless.

† I once heard it remarked, by an English gentleman, who had been acquainted with many Irish ones, that, though most of them, in their usual mood, were remarkably mild and polished, there were few among them in whom the tiger did not, at times, break forth.

The next great defect reproached to the Irish is their propensity to make their expenditure surpass their income, owing to their vanity in seeking to appear in a rank higher than the one which they actually fill.

To teach the Irish to avoid so great an error, it would be necessary to fix, steadily, in their mind, the principle, that men's worth does not depend on the adventitious circumstances of rank and fortune, but on the integrity with which they discharge their duties, whatever may be those imposed on them by their station.

The example of persons of an elevated rank in England, is not such as to recommend the adoption of this just and generous principle, to those of the Irish who may take them for models. They do not evince, that they are simply attached to the commanding situation wherein they are placed, on account of the opportunities which it affords them of extensively doing good to their fellow mortals. It is easy to perceive, that they are elated with pride, believing themselves to be intrinsically superior to those whose condition is more humble.

Their haughty pretensions do not do any palpable injury to the character of the English, the lowest of them having too much *amour propre*, to allow themselves to be mortified by the scorn of those above them. The respect of each Englishman, for himself, being unshaken, he moves, contentedly, in his proper sphere, without letting himself be troubled by seeing his neighbour in a higher one; but, at the same time, without suffering the smallest interval to be overlooked, which separates his class from those beneath it. Though every Englishman, on comparing himself with his superiors, seems as little affected by the greater brilliancy of their situation, as if he truly felt that a higher degree of internal merit, is alone what renders one man more honorable than another, yet does he mark, by his jealous adherence to the most minute rules of etiquette, which divide him from the persons of a rank inferior to, but bordering on his, that he takes great pride in those distinctions of birth and fortune, that place him on an eminence above some of his countrymen, as believing himself to be truly ennobled by them.

The Irish are thus encouraged, by the example of the En-

glish, to set as great value on high birth and riches, as if they were truly meritorious distinctions : but they cannot, like them, resist their propensity to admire any degree of them, to which they have not a right to pretend. Nor can they withstand the temptation, since their worth thus appears to lie in advantages extrinsical to their own minds, to shine in the eyes of a society whose good opinion they anxiously court, surrounded with an appearance of possessing more of those glorious advantages, than what really falls to their lot.

The Irish, if their national character were reduced to an even, regular form, would, much less than the English do, trouble themselves with observing the rules of an etiquette whose object is to make the slightest shades, marking a difference of rank among individuals, be strictly attended to.

Though the pleasure which they take in contemplating a firm system of social order, inclines even the persons among them in a low situation, to wish to see a due subordination of ranks maintained in society, yet do the Irish, in general, whether their position be high or low, like, much more than the English, to make the various classes of society, lose themselves, imperceptibly, in those immediately below or above them ; nor do they choose to cast any one of those classes at a great distance beneath them, by rigid, formal rules of behaviour.

That the Irish love to let the different classes of the community approach each other with greater ease, than is agreeable to the views of high, aristocratic pride, may be inferred from a comparison between the social usages of the English and those of the Irish. Though the latter look up so much to the former as models worthy of their imitation, yet, well as they know the principles on which they act in private life, respecting their neighbourly relations, they cannot prevail on themselves to adopt them in their conduct. Irishmen of the higher ranks, constantly dispense, particularly in the country, with the observation of many a ceremonious form, to which Englishmen, in similar circumstances, carefully subject themselves, from believing that, by following such exactly defined rules, they keep a respectful recollection of the high station which



they occupy in the community, ever present, in a lively manner, to the mind of their inferiors.

The Irish country gentleman, much more than the English, receives hospitably every person whose society is agreeable to him, and invites him as an equal to his table, without examining, or requiring him to remember, whether or no he be precisely on a level with him.

The discrepancy which subsists between the proud notions of the prerogatives of a superior rank inculcated to the Irish, by the example of the English, and the softer, more sociable habits in which their native disposition leads them to indulge, is attended with this very great evil, that it contributes to keep their character unformed, by preventing their practice from agreeing with their principles; and by holding them fast bound in the fetters of blind, irascible passions, when they might otherwise learn to guide themselves by the precepts of calm, enlightened reason.

All persons whose mind is not well opened by just and generous principles, easily learn to have false, exaggerated conceptions of the superiority, which the established system of political or social order may happen to ascribe to them over others.

But persons full of such haughty, arrogant passions as the Irish are remarkable for, are peculiarly prone to let themselves be inflated by the most extravagant pretensions to a superiority over some of their fellow-creatures, if they be taught to believe that the advantages which themselves possess above what others can boast of, entitle them to mark, in their dealings with them, a proud consciousness of their being their inferiors. When the Irish thus arrogate to themselves the right to treat, with a degree of haughtiness, those whom external circumstances have placed in a humbler condition than theirs, neither their reason nor those feelings which reveal to them the nature of the social happiness that they crave, approve of their indulging such high pretensions. Their feelings warn them of its being very essential to their happiness to conduct themselves to all ranks and conditions of men with the cordial kindness of affectionate brethren; and their reason

loudly takes part with their feelings, assuring them, when they are sufficiently cool to listen to it, that every man of upright principles and a feeling heart, deserves to find in them sympathetic brethren.

Reason, then, and calm, settled feelings, not sanctioning them, as much as they do the English, in the establishment, among the different classes of the community, of a severe system of subordination, their pride in any advantages of rank and fortune which, as individuals, they may enjoy, is chiefly supported by their violent, hostile passions; and as they believe that pride to be a legitimate inmate of their breast, their will is employed in strengthening, rather than in subduing, the passions that maintain it there.

They freely allow themselves to endeavour to mortify a rival, by a superior exhibition of the gifts of fortune, and the advantages attendant on a high condition. They are liable, when they are under the domination of angry passions, or caprice, to behave to their dependents with insolence and scorn, though, at other times, they treat them as their dearest familiars; thus giving them reason to think that they have no settled place in the social system, and that they will be made the mere sports of the fickle humours of their betters, if they do not, in their turn, make themselves feared by them, on account of an insolent, resentful temper.

To teach the Irish, consistently, to preserve among them a due subordination of ranks, it is absolutely necessary to inspire them, on this head, with principles that admit of that easy intercourse between the different classes of men, which is agreeable to their reason and sedate, peaceable feelings. To this end men of a high rank should not, indeed, be taught to jest with those of the lower orders, particularly with their dependents: but they should learn to think it right to keep them at a grave distance, not from disdaining, but respecting them, since no man of a properly high spirit, loves to be treated with familiarity by a superior to whom he cannot freely make use of the same tone, and especially by one who has a right to speak to him with authority. In other respects established opinion ought to leave Irish gentlemen free to converse with men far their inferiors, in a tone expressive of a conviction of

being themselves their fellow creatures, whom circumstances, not worthy to be considered as a test of merit, had placed in a more propitious situation. Nor would the tacit avowal, on their part, of such a conviction, militate against their displaying that stern firmness which it is often requisite that persons, called on by their situation to be, in some degree, the protectors and guides of many individuals in an humbler sphere, should know how to exhibit.

Where the inequalities in the ranks of individuals were sufficiently small to allow of their being commonly admitted into the same private societies, the well bred inferior should certainly be taught to mark, in his behaviour, an intension not to overstep the bounds of his proper place, but the superior should converse with him as not recollecting that their ranks were different.

This he should more especially do, if the distinctions between them were so slight that the smallest superiority of talent thrown into the account, could, in the apprehension of society, make the inferior appear to occupy the higher ground.

It is at all times unbecoming Irishmen to seem anxious to give current value to any trifling superiority of rank, which may distinguish them above their companions.

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## CHAPTER XII.

THE EXAMPLE OF THE ENGLISH, STIRS THE IRISH TO SET AN UNDUE VALUE ON RICHES. THIS FAULT HAS A VERY PERNICIOUS EFFECT ON THE CHARACTER OF THE LATTER.

Wealth obtains for its possessor in England, a much greater degree of consideration, in the opinion of the public, than the Irish, where they consult their own unbiassed sentiments, think that it ought to procure for him.

The English seem chiefly to hold in recollection those maxims of morality which set in a respectable light the acquisition of riches, by teaching, that he who acquires them, must in general

be honest, laborious, skilful, and full of a commendable foresight.

They too much forget those maxims that applaud him, who nobly struggles with adversity. It seems to them that the person who remains poor in a situation where others enrich themselves, must have vices that dishonour him; nor do they usually—in practice at least—do justice to that sublime virtue which can bear with fortitude the worst evils of poverty, if they be suffered in preference to a deviation from the laws of probity.\*

Where a people in general have not a deep, practical sense of the veneration due to the noble qualities that may be exerted in adversity, as well as a respect for those laudable ones that may be displayed in the honest acquisition or good employment of riches, virtuous sentiments do not predominate within them over an attachment to temporal happiness; nor do they, to whatever pitch of prosperity they may have raised their country, deserve to be looked on as models, furnishing to other nations an example worthy of their close imitation.

The disgrace which envelopes poverty in England, is not perhaps expressly manifested, but it infuses through the opinions, which despotically reign in that country, a spirit the nature of which cannot be mistaken.

Opinion strictly prohibits the English from making known, at least to any but very particular friends, their pecuniary circumstances. The ostensible motive for its issuing this injunction is, that it does not become a wise man to talk of his own private affairs. But if you examine the mode in which it is complied with, you will perceive that it is generally understood to imply, that poverty is dishonorable, and that a wise man will therefore conceal his misfortune, if he be a prey to it.

\* These remarks require to be qualified, since the English greatly admire, particularly in a statesman, an illustrious instance of a disinterested attachment to duty. They are also said to be sufficiently ready to assist those who, though they have been no wise wanting in industry, integrity and prudence, have still been unfortunate in a mercantile undertaking. But, notwithstanding these laudable features in their character, I believe it to be an undoubted fact, that they too much consider, that riches do honour to their possessor; that the enjoyment of them is the primary happiness of man; and that the person truly deserving esteem, may in general acquire by his industry, a considerable share of them, in proportion to the amount of his original capital, and the nature of his employment.

To prevent his being embarrassed by keeping silence on this mortifying subject, appears to be the true motive that has in England given rise to the opinion, of its being improper for any individual to allude in conversation, to the state of his own pecuniary affairs.\*

The dread of appearing poor does not usually engage the English to make unfounded boasts; for they seldom, I believe, make any positive assertion, alluding to their own peculiar situation in life, which is not strictly true. But the reticences which they place in conversation, and the partial views that they unfold of the position whence they are accustomed to consider the world, are often, I understand, so ingeniously combined, as to lead strangers into a belief of their occupying a much higher place in society, than the one which they really fill.

The Irish who look up—as they almost all do—to the example of the English with great deference, quickly perceive how much they sigh at heart for the advantages of wealth and a high condition. Their lively feelings and their wish to be favourably received in society, engage them in consequence to try to surround themselves, at least in appearance, with these envied advantages.

By this ardent desire, they are precipitated into measures which, to the cooler Englishman, justly appear unwarrantable; for whereas the English content themselves with throwing a partial light so skilfully on real facts, as may lead you to conclude, that they enjoy more of the gifts of fortune, than actually fall to their share; the Irish advance hardily into the de-

Many years are elapsed since the following incident took place, I believe however that the notions entertained by the English, relatively to the opprobrious nature of poverty, remain pretty much the same as they were at the time of its occurrence.

An elderly English gentleman once told me that, in his youth, he one day laid out all the money that he possessed in the purchase of a joint of meat on which he hoped repeatedly to dine. It was too large to be concealed, and he was under the necessity of carrying it home himself: but, as he lived in a small town, and that a retired lane in the country conducted to his dwelling, he flattered himself with the hope of reaching it unobserved. Walking however along the lane, he suddenly met the carriage of a person of his acquaintance, and had only just time to hide the meat, by throwing it over the hedge, at the risk of losing it, for he assured me, that such were the rigid laws of etiquette in England, that his prospects in life would have been blasted for ever, had he been seen carrying it.

mesne of falsehood, and boastingly affirm themselves to be in the possession of riches and dignities to which they have no pretension.

Yet, the Irish are naturally so much disposed to recollect, that neither the worth nor the happiness of mortals is to be measured by the abundance of the things which they possess, that it would not be possible, I am persuaded, regularly to organize them into a flourishing, peaceable people, in pursuance of any principle which stamped too much value on rank and riches.

A system of morals and customs, that exalts those temporary advantages, into an importance prejudicial to the interests of virtue, will always have the effect of inducing the Irish to resign themselves to the reign of turbulent passions, by tempting them to postpone every solid consideration to the dangerous ambition of eclipsing competitors, and of surrounding themselves with proofs of an opulence and grandeur, of which they will often not be able to support the appearance, otherwise than by unjustifiable means.

When the Irish frequent a society in which no spirit of rivalry touching the gifts of fortune is ever stirred; wherein, on the contrary, those gifts are simply treated, as offering a mechanic measure to regulate many of our duties, and no wise as a criterion of their owner's intrinsic worth, they in general quickly acquire the habit of speaking with such a candour of their pecuniary circumstances, as I believe would surprise the natives of many other countries.\*

Often have I listened to Irish persons who were diversely portioned by fortune, and who were consulting together on

\* I have heard an English gentleman tell, that once, travelling for the first time in Ireland, he was in a public coach, along with some of the natives, who were strangers to him, and appeared to be so to each other. One young man was warmly clad, considering that the weather was very hot; which made some one remark, that his dress appeared to be an uncomfortable one for the season. "So it is indeed," he good humouredly replied, "but I must bear with it, for I have no other". The Englishman avowed that the young man's answer astonished him. He looked about on the company to perceive the impression which it made on them; and his surprise increased, when he found that none of them seemed to think the worse of the youth for his candour. He added, that he had himself been sometimes in situations in which, had he spoken the truth without disguise, he would have made similar confessions, but that he would not have dared to do so, so much would his countrymen have despised him for them.

the wisest mode of adapting their expenditure to their income. They laid open the state of their pecuniary affairs with as much simplicity and indifference, as if they were talking of some insignificant stuff, that had been distributed among them in unequal quantities, and of which they were all desirous to turn to the best account the portion that had fallen to the lot of each of them.

Most of the Irish, were they encouraged in not estimating the advantages of wealth more highly, than their heart tells them that a truly virtuous mind is at liberty to do, would, when they were suffering from the rigours of fortune, be restrained by no other sentiment of pride from openly avowing it, than just the fear of being thought to solicit compassion or assistance.

When a man has done his utmost, honestly to improve his worldly condition, and that, in spite of his laborious exertions, he has, by unforeseen calamities, been precipitated to a much lower estate than he was originally trained to, if it appear that he does not seek to disguise the penury with which he is struggling, and yet that his high, unconquered spirit is determined to brave the greatest fatigues and hardships in order to surmount it, rather than accept of aid from the compassionate, I think that such a man must strike beholders as an awfully sublime object. I am also convinced that, were there, in Ireland, as many such noble beings as there probably would be, were its social system good and, in the main, prosperous, they would be contemplated, by the Irish, with an interest and admiration, which would greatly tend to confirm them in the sentiment that it is virtue alone that does real honour to mankind.

Nor need we be afraid that, by strengthening in the Irish, the disposition to revere the upright man, beaten by the storms of adversity, we should teach them to neglect those honest labours by which prosperity is commonly acquired. 'Tis senseless pride, and not a respect for virtuous poverty, that makes men refuse to apply to those various studies and branches of industry, by which they may reasonably hope to enrich themselves. The mind cannot be worked up to the state, at which it becomes sensible of the awful majesty that surrounds virtue, when it maintains itself in the midst of penury and disap-

pointment, without being also so firmly braced as to be resolved to bend itself to laborious employments, from a conviction that man, unless he submit to them, does not rightly fulfil his destination.

Riches, without being invested with the power to constitute their possessor virtuous, or always even happy, still lead, in their train, great and solid advantages, such as the ability to do extensive good, which ability we should all gladly acquire, where we had a fair opportunity. This single motive suffices to render it the duty of mankind to be diligent and industrious with integrity.

A sentiment of compassion and veneration for the virtuous man who bears, with magnanimity, the unexpected assaults of adversity, implies that they who feel it well know the value of riches, in being fitted, to a certain degree, to promote the wise man's happiness : since it is the knowledge of their being a blessing that leads them to sigh over the lot of him who,—humanly speaking—has been undeservedly frustrated of them.

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### CHAPTER XIII.

THE ENGLISH ARE, FROM PRINCIPLE, TOO TENACIOUS OF THEIR RIGHTS, AND TOO PRONE HAUGHTILY TO TAKE OFFENCE, FOR THEIR EXAMPLE TO BE CONDUCTIVE TO INSTILLING INTO THE IRISH MILD, PEACEABLE SENTIMENTS.

The English complain, certainly not without cause, that the Irish, where they are in the rank of gentlemen, are too susceptible concerning the point of honour ; so that they consider themselves called on to stake life, for punctilios that they ought not to regard.

In respect to this charge, I must still continue to allege, that the English cannot succeed in correcting the faults of the Irish, because, though they blame the excess to which they carry them, they still have opinions more favourable to them, than suits the Irish character, when it is in such a calm state as to be under the government of reason.



When the principles inculcated to the Irish, are more such as their fiery passions would dictate, than their cool judgment and untroubled feelings, they cannot act up to them without allowing their passions to transport them to such violent extremes, as may not be approved of by those who first encouraged them to adopt those intemperate principles.

Their behaviour, in regard to the sentiment or principle of honour, seems to me to be a proof of the truth of this position.

The English, in their most cool, reflective moods, assign to the principle of honour, and to the *amour propre*, whence it emanates, a wider field of action than the Irish would do, could they keep themselves equally calm and collected.

The Englishman lays down severe laws of honour, merely from consulting his heart in a tranquil, dispassionate state.

The Irishman, also, lays down similarly severe laws, because the shadow of an offence arouses, promptly, his angry passions, and hinders him from consulting his untroubled feelings or unbiassed judgment.

It would be necessary for Irish individuals, at those moments when their passions were not excited with sufficient violence, to prevent them from hearkening to reason, to be accustomed to hear a code of laws of honour laid down, proportioning the manifestation of resentment to the offence in question, in a manner to satisfy their own mind in its most tranquil state, and to correspond to their coolest notions of the conduct becoming gentlemen.

The Irish are, I believe, generally allowed, at least by foreigners who have had opportunities to make the comparison,\* to have less than the English of that *amour propre*, which causes its possessor to be very punctilious in social life, in exacting from those with whom he is in connexion, every particle of the attentions which the nature of his relations with them marks to be due to him.

Where an Englishman, from whatever cause, thinks that he is entitled to examine into the transactions of foreigners with

\* I have been told that some of the English, who let lodgings, have avowed that they generally find Irish lodgers more accommodating than those of their own country.

an Irishman, he sometimes takes the latter, in some degree, under his protection, obliging the persons with whom he has to deal, to accord him every tittle of his rights; and showing himself impatient of the indifference about them that the Irishman not unfrequently displays, as considering it to argue too great a tameness of spirit.

Yet, usually in such cases, a person endowed with a quick penetration into the disposition of the individuals whom he observes, can readily perceive that it is injudicious to endeavour to excite the Irishman; for that, were he as tenacious of his rights as the Englishman thinks that he ought to be, his fiery passions, when he saw them disregarded, would break out with an intemperance which his English counsellor would, by no means, approve of.

I am well aware that, in taking pains to improve the character of the Irish, their preceptors should habituate them to manifest, on occasion, a steady resolution to make their will be obeyed by persons disposed to resist it, without departing from a tone of moderation and coolness. But the Irish will not acquire the calm firmness which, though reasonable, exposes the person who exhibits it to appear, at times, harsh and disobliging, by being taught not to endeavour to render their society agreeable, by a complaisant waiving of many of their own little rights, when they perceive that they should appear unkind or troublesome, did they insist on them. Were the recollection of what strict justice may pronounce to be due to themselves, to be thus, for ever, present to their thoughts, so as violently to counteract their naturally yielding, social disposition, instead of invigorating their mental constitution, and enabling them, calmly, to persist in a just denial, it would only sour their temper, and dispose them much more to the entertainment of those violent, furious passions which too commonly incapacitate them from abiding by cool, wise resolutions.\* 'Tis he who can form and maintain such resolutions,

\* Where an Irishman has his mind enlightened by liberal knowledge, and that he has learned, steadily to reign over his impetuous, stormy passions, I believe that, in general, he discerns, very clearly, the conduct which wisdom, firmness and humanity require of him.

who has most fortitude to enforce without wavering a stern decree, whenever duty, with clear, intelligible voice enjoins him to do so.

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#### CHAPTER XIV.

##### THE ENGLISH TOO MUCH ENCOURAGE, IN THE IRISH, A DISPOSITION TO BUFFOONERY AND MERRIMENT.

The English justly complain that the Irish, who settle in England, are often more ambitious of proving diverting companions to them, than of meriting their respect.

If I be not mistaken, the English, even where they would willingly repress in the Irish such a pernicious, degrading propensity, still unconsciously encourage them to indulge it.

At present, that all civilised nations greatly affect the pleasures of society, the feelings that call upon the English to enjoy them, are in a remarkable state of excitement in their bosoms. Yet, owing to the extreme concentration of their character, those feelings in them suffer great constraint, which circumstance, however, makes them more restless. They agitate many of the English in such a manner, as to make them appear, in their air and gestures, desirous of vanquishing all the obstacles, offered by their organization, towards their becoming joyous, sociable beings.(a)

The strong impulsion which the English receive, from their pent up, lively spirits, makes them, in general, so eager to indulge in society a flow of merriment, as not to be very nice in choosing motives to gaiety. The humour of the Irish, therefore, pleases them wonderfully. The impetuous social spirits of the latter, which, though they flow freely, flow, also, in a concentrated tide, that usually prevents their being capable of regulating them, or tastefully directing their movements, represent very faithfully to the English, what the action of their own would be, could they fully give vent to them. In consequence, the English listen to the effusions of Irish drollery,

with the liveliest inclination to sympathetic mirth, and with all that flattering air of joyous surprise, which we are apt to manifest, when we find sentiments or feelings that work within us, without our knowing how to explain them, clearly unfolded by another.

The English, on account of their experience of the ill consequences which commonly ensue, from the encouragement that they hold out to the Irish, to value themselves on their power to excite mirth and jollity, sometimes try to give them more serious habits. But when such is their intention, they frequently fall into the error of overshooting the mark, and of obliging them to behave with such a gravity, as debars them of the occasion to soften their gloomy, discontented passions, by indulging an innocent gaiety.

However, the English, in their personal dealings with the Irish, can rarely preserve such an even tenor of imposing gravity, as that the latter do not perceive that at heart they are delighted, when they see them give a free course to their mirthful spirits: they therefore frequently determine to make them enjoy them, in spite of their resolution to the contrary.

The English give way, the more readily, to the temptation to encourage the Irish to fill, in their company, the inglorious part of insignificant jesters, because they have not penetration enough into their character, justly to appreciate the valuable points of it. It therefore seems to them impossible to make companions of them to any purpose, unless to that of indulging together in boisterous merriment.

Though an Irishman should have talents which, if properly appreciated, would obtain for him high consideration, yet, if he have not given some palpable proof of them, such as being author of a work of unquestionable merit, the English, in general, who frequent his company, are not aware of their existence.

The characters of the English and Irish differ so far, that a certain strain of conversation which in the former is usually the mark of a weak, frivolous mind, ought to be encouraged in the latter; nor can any argument be justly drawn from their

liking it, against the manliness and vigour of their understanding.

The strain of conversation to which I allude, is that which marks a disposition in the speaker to observe, with interest, various seemingly unimportant events of private life, in order to draw, from them, maxims for the judicious government of himself, and to unfold some general principles of human nature.

An Englishman, of a masculine understanding, shows little inclination, at least in the company of men, for the discussion of such topics.\*

The purposes for which familiar discourse commonly serve him are ;

First—To investigate the principles of some art or science, or to discourse on literature.

Secondly—To enter into disquisitions on the state of political affairs, and on the conduct of statesmen.

In treating of these latter subjects, he seeks to determine what should, under certain points of view, be the result of men's actions, rather than to dive into their dispositions with the intent of discovering the best mode of rectifying them.

Thirdly—To recreate himself by social mirth and gaiety.

When amusement is all he proposes to glean in society, he does not partly occupy himself as does the well trained Irishman,—even without being aware of it,—with attempts to develop, by observation and reflection, the fine code of laws which ought to regulate its tone. He trusts to a strictly established system of opinions, and to his own strong instinctive love of order, to guard him from offending them. When, therefore, he sees an Irishman turn the conversation upon topics whose most direct general object is to reduce the human mind into a symmetrical form, and judiciously to give to the mutual influence of individuals, its full weight, he immediately seeks to explode such a topic, from seeing nothing in it but

\* In conversing with intelligent women, he not unfrequently takes pleasure in discussing them. Perhaps the different character which he likes to give to his colloquial intercourse with men and women, may be one reason why he usually thinks more highly, in proportion, of the weaker sex in Ireland than of the stronger.

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his character : it is by impartially examining them that he will learn to rectify his views, to attach himself to a peaceful, respectable system of social order, and to open his mind to the impressions which the example and counsels of the wiser members of the community are proper to stamp on it.

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#### NOTE TO THE FOURTEENTH CHAPTER.

(See page 806.)

(a) When I first, in Scotland, began to remark the distinctions of national character, the English and Irish, whom I met with there, used frequently to appear to me as if they were wishing to exchange characters. The former, evidently firm and concentrated in themselves, seemed as if, weary of having their mind so shut up within itself, they would, willingly, teach it to expand more in society, and to become lively and joyous. The Irish, on the contrary, appeared mortified at not being able to distinguish themselves by that calm, collected deportment which the English exhibited, and they looked as if they were endeavouring to acquire it.

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#### CHAPTER XV.

THE ENGLISH, AT THE ELECTION OF A MEMBER OF PARLIAMENT, CAN BE TURBULENT AND RIOTOUS, WITHOUT PROCEEDING TO DANGEROUS EXCESSES. THE IRISH CANNOT.

The English can support, at an election of representatives to serve in parliament, the cause of a favourite candidate, with a seemingly riotous intemperance, without weakening, notwithstanding, their public spirit, or departing from the laws of rectitude ; but when the Irish, in a like case, behave with similar violence, they drown every other consideration in their eagerness to ensure success to him whom they wish to see elected, and they do not, in general, heed whether the means by which they seek to compass their end, be fully justifiable.

If they be reproached with indulging in pursuing it, such

passionate, short-sighted views, as divert them from taking interest in the public weal, and cause them heedlessly to help to demoralize the people, they exultingly cite the example of England, who has long conducted her parliamentary elections in a strange, tumultuous manner, without any evil consequences ensuing from it.

Yet do they well know that the Irish are not, like the English, capable of keeping themselves within the bounds prescribed by good sense and good principles, when they encourage the assemblies that have met together to transact some important affair, to grow tumultuary.

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## CHAPTER XVI.

ENGLISH WOMEN AND IRISH WOMEN ARE IMPELLED, BY NATURE, TO SOMEWHAT A DIFFERENT STYLE OF CONVERSATION. THE LATTER DO NOT, IN GENERAL, SUCCEED HAPPILY IN IMITATING THAT OF THE FORMER.

The conversation of nearly all women, rolls principally on the events and scenes of private life: they are precluded, by their situation, from all other topics.

In treating, however, the same kinds of subject, there is an observable difference in the style of English and Irish-women.

The Englishwoman generally cultivates the art of conversation almost exclusively on the principle, that the sole end to be answered by excelling in it is, to obtain from it the power of rendering your society very agreeable.

The Irishwoman, when she seeks to acquire an agreeable flow of words, tries, also, to make her conversation abound in useful reflections on life and manners.

The scrutinising eye with which, in consequence, the Irish-woman frequently observes characters, and the incidents that exemplify them, is commonly very displeasing to the English-woman, who imagines, that by such a mode of behaviour, she must impose, on society, fetters totally destructive of its charms.



I do not mean to deny that, under the present system of society, under which the Irish can reap little or no fruit from the study of mankind and the laws that ought to regulate them in society, the Englishwoman has not great reason to say, that the Irishwoman who lets it be perceived that she is closely observing the character and demeanour of the persons of her company, hangs on it like a burden that deadens all its enjoyments. But did the Irish prosecute their taste for studying social life, till they had perfected and put in activity a code of laws to regulate it, favourable to the interests of virtue, and congruous to their mental constitution, they would all quickly be taught to observe such caution in attending to their favourite study, that they would cultivate it to useful purposes, without being troublesome. Nor, though the fine code of laws, in harmony with which they would study to place their social feelings and customs, would have more serious and important bearings, than that which regulates the tone of the French, and gives elegant attractions to their societies, would it impose on them more constraint than the French suffer from their code, in minutely conforming to it their whole demeanour in society.

Nay, I venture to affirm that it would constrain them less:

First—Because the universal opinion of society, which would give authority to these laws, would be more indulgent in Ireland than it is in France, and more allow the diversities of individual character to manifest themselves in company.

Secondly—Because the Irish would only establish those genuine laws of order which, when they are fully unfolded, every well trained person finds to be agreeable to the natural bent of his disposition; whereas the French, in many respects, oblige persons of good society to conform their behaviour to very artificial regulations.

The Englishwoman of an agreeable conversation, as far as I have remarked, commonly allows her memory a very great range in collecting materials for her discourse. Whether she relate a history, or describe a picturesque scene, she is remarkable for the fidelity and detail with which she makes her hearer acquainted with her subject. If she recount some event of her life long past, you remark that it is still as fresh in her

recollection as at the moment when it happened, and that she wishes to stamp in your mind, an image of it attended with all its minutest circumstances. She still, in imagination, sees the persons of whom she speaks, and she would willingly, if it were possible, engrave a portrait of them in yours.

Her tone, while she thus discloses to you every idea deposited in her mind, relating to the theme of her conversation, is usually so calm and unaffected, that she has often called to my recollection those kind, honest-hearted owners of museums, who consider themselves bound to show to their guests all the treasures that they contain.

She does not, however, notwithstanding that she is thus diffuse in her narrations, relate without order or discernment; for though she apparently takes no pains to make herself listened to with pleasure, yet has she so just a tact in this respect, that she conveys, to her hearers, a considerable portion of that interest in the fact that she is describing, which she takes in it herself.

The intention visibly predominant in the Irishwoman who relates an incident or describes a scene, is usually to show the emotion that it has excited in her, or to disclose a principle for the regulation of her conduct, which it has suggested to her. She accordingly disposes whatever particulars she explains of the fact, the knowledge of which she wishes to communicate, in such a manner as that they shall contribute to raise, in her hearer, similar feelings to her own, or to recommend to him the moral that she seeks, by their means, to enforce. She commonly confines her narrative to some striking features of the fact in question, and she contents herself with endeavouring to interest her hearers in her descriptions of places and persons, by a few well chosen images. She also very frequently varies, surprisingly, her manner of relating an event, according as it is of fresh interest or an ancient date.

'Tis thus that very different beauties are exhibited in the conversation of English and Irish women, who are each remarkable for a fine colloquial talent, strictly modelled on their native, national character. These beauties do not seem to be of a kind to exclude each other.

I believe, however, that the fair one who could succeed in

harmoniously blending them, would prove herself possessed of a great share of sagacity, and must have been very well accustomed to frequent good society, both English and Irish.

The Irishwomen whom I have remarked, who, from being accustomed to English society, had acquired the habit of copying Englishwomen, in their mode of narration and description, seemed to me not to have seized the spirit which renders it, in them, graceful and interesting. Because the English ladies are extremely minute and circumstantial in their relation of facts and descriptions of localities, their Irish imitators think that they copy their tone, when they enter, in the flattest manner, into the most exact details of any trifling incident which they recal to memory, without giving it the slightest picturesque relief.

Their attention seems so much engrossed by the recollection of every little frivolous occurrence which they have witnessed in the world, that they have no leisure for acquiring any further knowledge, or for arranging their ideas in an orderly method.

While they thus insipidly imitate the form of Englishwomen's discourse, without knowing how, like them, to infuse through it an animating soul, they commonly render the matter on which they speak interesting to themselves, though not to their hearers, by means of an Irish irritability of temper.

In retracing to their imagination facts stored in their memory with as much exactness, as though they were actually witnessing them, they revive in themselves those passions which they were originally calculated to awaken in them: so that they frequently declaim with anger against the actors in events, long since forgotten by every one else, or in which they were no wise concerned, and they weary their hearers, by drawing, as they consider, useful conclusions from histories to which they cannot engage them to pay any attention.

I have also seen Englishwomen who, from a long residence in Ireland, had acquired the habit of making every event relative to private life, which they recounted, be fruitful in maxims of morality and rules of conduct. Though the persons to whom I allude were agreeable and endowed with good sense, I did not think that they discovered, in conversation of this

nature, that true, delicate tact which I have remarked in some elegant Irishwomen, whose taste had been formed in good Irish society.(a)

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(a) I do not think that it is an advantage even to Scotchwomen closely to model their conversation on that of Englishwomen. The former, in narrating the events of private life, seek more than Irishwomen to represent sensible objects. But they do not mean, as Englishwomen commonly do, merely to interest your imagination by the contemplation of them. What they intend, principally, is to stamp on your mind an idea of how they are themselves affected by the tale which they are relating : so that the external objects which they represent to you, only stand for signs of moral affections. When they acquire the English manner of finally arresting your attention on sensible objects, they are subject, as far as I have remarked, to make use of a strained ostentatious style, destructive of that artless simplicity which usually constitutes the principal charm of a Scotchwoman's conversation.

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## CHAPTER XVII.

THE FASHION OF MODERN ORNAMENTAL GARDENING, HAS INJURIOUS, DEMORALIZING EFFECTS, ON THE IRISH CHARACTER. A TASTE FOR MODERN ORNAMENTAL GARDENING, TEMPTS THE IRISH TO PRODIGALITY.

I cannot conclude these observations on the difference of national character, which often renders the imitation of even the respectable English, prejudicial to the Irish, without taking notice of a taste, introduced from England into Ireland, which indeed may be considered as a temporary fashion, that will finally pass away, and is now, I hope, declining, but which has, during its long reign, had such serious ill consequences for the Irish, that I think them worth my noticing, more particularly as it is a taste that wears, at first sight, such an appearance of purity and refinement, that the ravage which its indulgence has made in Ireland ought to be signalized, in order to teach the Irish to be on their guard against an imprudent gratification of it.

The taste which I thus consider to have been very pernicious to the Irish, is one for modern ornamental gardening.

The taste or passion for it has terribly deranged the character of the Irish, because it suggests, to their idle imagination, views too immense.

Whatever be the extent of their estate, it is easy for them to make such a distribution of the picturesque beauties, that they meditate, as that they must consecrate the whole of it to the developement of them.

The form of the lowest part of their grounds, determines the dimensions of the sheet of water which is to cover it. This artificial lake must have groves bordering on it, and bays which, losing themselves beneath the trees, amuse, agreeably, the imagination, by taking the appearance of streams that flow from it, to wander through the country. All the hills, near or far, that the eye can overlook along with the lake, ought to be adorned so as to appear sweetly in harmony with it. The proprietor's lawn must be extensive, to proportion it to the wide range of his improvements, and his house must be far more considerable and costly than suits his fortune, that it may not disgrace his lawn, and the magnificent scenes around it.

After having deeply involved his property thus to seat himself in the midst of a pompous desert, he is obliged to live in a manner conformable to the expectations that his preparatives have raised, otherwise he would not enjoy the only pleasure which can prevent his feeling the wearisome insipidity of his situation, namely, that of hearing a crowd of visitors extol his taste and his magnificent conceptions.

He captivates their suffrages by his princely manner of living; his children,—of whom the younger sons would require to learn to procure themselves an existence, by severe application to some useful business or profession,—see from their infancy nothing but what inspires them with a proud love of idleness, and become as they grow up heavy burdens on his hands. If he have sufficient prudence to prevent his being obliged to announce his insolvency, he is still consumed by gnawing cares, which, perhaps, shorten his life. After his decease, his son, astonished to find the disorder in which he

has left his affairs, abandons for ever the paternal mansion, finding that he has no means of supporting in it the splendour that he was accustomed to see shining there. Thus do these too sumptuous habitations rarely fail to be deserted in a few years.

Even where the heir who succeeds to the possession of one of them, is not forced by distress to quit it, he usually does so, from want of an inclination to lavish his income for the preservation of beautiful scenes, which have seldom much charms except for the creator of them.

These pompous houses and gardens cause Ireland to be greatly abandoned by the upper ranks, for those who desert them have been taught too proud notions to content themselves in their country with humbler residences.\*

Sad indeed is the appearance of the land where many of those uninhabited country seats are to be found. They do not inspire you with any of that soft melancholy, with which you survey a sober, modest country house, from which the proprietor, owing to some accidental misfortune, has been obliged to fly. Their aspect betrays immediately that their owner has been the victim of his senseless, prodigal ostentation. Nature, asserting her right, changes into deformity, all the beauties which had been produced with so much expense and trouble. She covers the whole ground with weeds and briars, just letting enough of the original design be discovered, to appear to give an ironical assistance to the persons who, in creating those places, had pretended to take her for their guide.

The artificial lake, stagnant and choked with rushes, yet so constructed as to show what trouble had been taken to fix it, is calculated, I think, to strike with surprise a foreign traveller; supposing one to come to Ireland, to whom the system of English, ornamental gardening is unknown. As he would see numbers of those unsightly, artificial marshes, and that he could not conceive them to be designed for ornaments, he might very well conjecture, that the inhabitants of the country were subject to some complaint, that required them to have

\* Before the fashion of modern ornamental gardening was introduced into Ireland, I have been assured that the representatives of the same family have been not unfrequently known to enjoy for centuries the same estate, and inhabit the same modest, hereditary country mansion.

water constantly before their eyes. What then must he think of our good sense, in thus making reservoirs of water, that send up moist, unwholesome vapours, when he would hear that we are greatly incommoded by too damp a climate, which occasions us oppressions that often injure both the health and temper of the Irish. He would be further surprised at our whimsical taste, in going to so much expense to surround ourselves with sheets of water, which at best would appear to him stately and insipid, when he would find that nature had lavished on our country, very beautiful lakes that we seldom had the curiosity to visit.

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## CHAPTER XVIII.

THE FASHION OF ORNAMENTAL GARDENING HAS INTRODUCED A COLD, DISTRUSTFUL JEALOUSY, INTO THE RELATION BETWEEN COUNTRY GENTLEMEN AND THEIR PEASANTRY.

I shall not expatiate on what the situation of the poor must be, when prodigality draws ruin frequently down upon their landlord, and when his sons too commonly set them the example of idle, dissolute habits. It is evident to every reflecting mind, that such a state of things is not proper to inspire them with a taste for a regular, respectable mode of life.

But, supposing the landlords in Ireland, to have sufficient discretion to keep their passion for ornamental gardening within the bounds of a due economy, I still think, that they would do considerable harm to their peasantry by granting it much indulgence.

I hope and believe, that this passion does not now, as it too often did during its first novelty, make landlords forgetful of the claims of humanity in regard to their poor peasantry. They no longer put them down in a ditch, nor crowd them into any confined spot which they have some inducement to hide from the eyes of their guests. (a)

But, however considerate and kind men of fortune may be

as landlords, the modern style of laying out their country residences, still presents an obstacle towards their acquiring a beneficial influence over their farmers and peasantry.

One great peculiarity of the lower Irish is, the disposition to dive with jealousy into the sentiments of their superiors, in order to discover whether they have their interests enough at heart. Their instinct teaches them that, owing to the propensity of men to consider their relations with those above them, rather than with those below them, the upper ranks are not near so attentive as themselves, to ascertain their mutual obligations. They therefore do all they can to produce in this respect an equilibrium, their utmost wish being to be of as much consequence in the eyes of their superiors, as their superiors are in theirs. They will go through fire and water to defend them, when they flatter themselves that in their turn they have nothing more at heart than to promote their welfare.\* But if they see them inclined to despise and forget them, they soon determine that, though they may do the former, they shall not do the latter, since, if they will not let them be their warm friends, they will torment them as their bitter enemies.

The English art of ornamental gardening, appears to me to introduce too much coldness into the relations between the landlord and his peasants, to suit with such a disposition. Judicious treatment may greatly correct it in the Irish, but it will never do so sufficiently to prevent the peasants being displeased on seeing their landlord remove their dwellings to a great distance from his, and arrange them in a particular manner, just that he may have the pleasure of viewing around his house, well distributed landscapes.

A person who seeks for such an enjoyment, may easily prevail on a neighbour, if he be his equal and have a similar taste, to make his plan of improvement so correspond to his, as that both demesnes shall appear integral parts of one picturesque

\* Those of the lower classes who depend on a man of high rank, do not expect that he should have, for each of them, the same affection that they may have for him, who is the central point to which they look. A strong *esprit de corps* unites them, and all that they demand is that the class to which they belong, and of which they are the portion that he ought principally to consider, shall occupy his thoughts as much as the one in which he is placed, and of which he is for them the representative, occupies theirs.



garden. But rarely in Ireland, will a peasant come to such an accord with his landlord. If he find that the little habitation and spot of earth destined to his use, are to be ornamented, so as to enter with advantage into the picturesque views with which his landlord likes to be surrounded, it will be in vain that his comforts have been fully attended to. He will think with vexation, that the care of providing suitably for him, is with his landlord secondary to the wish to gratify his own taste; and will look with so much the more ill will on the improvements which that taste has suggested to him, from seeing that they place his landlord in an eccentric sphere respecting him, where he cannot serve him for model: a poor peasant can no otherwise arrange his dwelling agreeably to a plan of ornamental gardening, than by making it correspond, as a feeble accessory, to the design, whose only primary intention is to embellish his landlord's residence. This does not suit the Irish peasant's temper. He likes to imitate his landlord, by reproducing, on a much smaller scale, the same sort of establishment, and he chooses to be like him, the principal person whom it regards.

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#### NOTE TO THE EIGHTEENTH CHAPTER.

(See page 318.)

(a) I have often in my youth shuddered, on listening to the conversation of persons who piqued themselves on their taste in ornamental gardening.

Planning how to dispose of the peasants without injuring the view, they spoke of them with an unfeeling indifference, as if they had been talking of cattle, and of contrivances for keeping their stables out of sight.

These occasions used to suggest to me the notion, that it is Providence's intention to convince us by experience that every passion, however amiable it appears to be, may degenerate and stifle all kindly feelings in the heart, which is not strengthened by virtuous principles.

I reflected that the passion of love when felt for the first time; a passion for music, and one for the beauties of the country, are all three of such a nature, that the persons who feel them, imagine their heart to be purer, and their sentiments more elevated, than those of people who are insensible

to them. Yet, did I say, continuing my reflections, it is well known that the passion of love, however pure it appear in its first approach, may, if it be not held in subjection to rigorous principles, occasion in the end a most fatal degeneracy and hardness of heart. Many instances also prove, that persons absorbed in a passion for music, may become very unfeeling to their fellow-creatures; and it now appears to me evident, that an unbridled passion for the beauties of country scenery may also produce the same effect.

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## CHAPTER XIX.

THOUGH THE ENGLISH MAY BE FAIRLY ENTITLED TO INDULGE, WITH MODERATION, A TASTE FOR ORNAMENTAL GARDENING, THE IRISH SHOULD BEWARE OF PRACTICALLY CULTIVATING IT.

Ornamental gardening is said to be an imitation of nature, yet, since the fall of man, nature never affected decking a desert in a habit of gala. She ordains that with the sweat of his brow the labourer must till the ground, otherwise it will produce thorns, thistles and many a noxious plant. The ordinance of nature, by which she merely furnishes the crude soil to the cultivation of man, is so deeply engraved in our heart, that, wherever we see the traces of high agricultural improvements, we *naturally* expect to find the habitations of the labourers. We are *naturally*, too, disposed to conclude, that they will distinguish the grounds appropriated by them to their own use, from those abandoned to the wild operations of nature, by straight lines and methodical distributions.

'Tis thus that the cultivator, unbiassed by fashion, constantly proceeds, when he has not leisure subtly to excogitate the means of procuring himself, in the contemplation of the beauties of the country, exquisite enjoyment. Agreeably to these notions, I look upon ornamental gardening as an invention, practised by those who seek to obtain, from their taste for the charms of rural scenery, so high a pleasure as does not suit

the condition of man, and is obnoxious to the danger of unfitting him for obeying the austere decrees of virtue.

Yet I do not by any means entertain the opinion that the English may not do well to cultivate, with a discreet temperance, the art of ornamental gardening. Their case is widely different from that of the Irish.

First—Their heads are much cooler, so that they can far more readily resist the temptation to be betrayed by a passion for it, into prodigal, vain, and ostentatious expenses.

Secondly—Owing to their concentrated, pent up feelings, they have not, as I believe, the full measure of enjoyment in the aspect and air of the country, which nature impels us to seek for, unless they elaborately take pains to augment its charms.

The Irish have no occasion deeply to study how to develope their sensibility to the beauties of the country. It has such a free current, that it can, without their taking much thought immediately on the subject, procure them all the gratifications which they should seek to derive from it. Thus, a shady avenue, leading directly to a venerable mansion house; and fruitful fields, clad in the first tender hues of joyous spring, in the arrangement of which convenience has alone been consulted; joined with a pure air, will enable them to taste a pleasure in their walks, equivalent to what a tasteful Englishman feels, when he surveys beautiful lawns, and recognises them to be laid out, in strict conformity to the principles of that art of modern gardening, which has taken birth and grown to maturity in his country.

Such is the pleasure that an Irishman can taste in rambling through a rich country, which owes its improvement to the proprietor's intentions to seek his own commodity, rather than to his taste for beautiful, rural scenery, that I am convinced that the art of laying out country places in the modern English style, would never have originated among the Irish: they would have felt that those places did not require to have the laws for adorning them, scientifically unfolded and applied, in order to render their aspect unspeakably delightful.

Thirdly—The English peasantry do not, as it appears, re-

fuse to take interest in the taste of their landlord, for embellishing his grounds according to the modern principles of art.

Their taste seems to be awakened by his, so that they enjoy gazing on the fair scenes of his creation, happy to think that their senses can be as much charmed by them as if they were masters of them. They joyfully lend him any assistance in their power, by adorning their cottages, and making them ornamental to his demesne. 'Tis thus that one master thought seems to preside over the country improvements of England, uniting, for all classes of the inhabitants, tasteful beauty with utility, and inviting them to rejoice, in common, in the midst of a blooming paradise.

Such a glorious spectacle, even were there no other motive to induce men of other countries to visit England, is certainly a sufficient one to draw there foreigners of refined ideas; but while they justly admire it, and consider the land, where it is exhibited, as one proper to give a fine brilliancy to their imagination, and greatly contribute to form in them, a taste for elegant pleasures, they should carefully remember that the art of converting the whole face of a country into a series of sweetly modulated landscapes, does not rank among those solid blessings, essential to man's improvement, which he ought to try to render indigenous to every climate; that it is only one of those arts of luxury, for which a passion may, with moderation, be justly gratified, in the countries propitious to their indulgence; but which various peculiarities, sometimes of soil, sometimes of national character, may forbid our attempting to introduce into any other, under the penalty of entailing on it, should we succeed, serious evils.

## CHAPTER XX.

THE IRISH PEASANTS ARE NOT, ALTOGETHER, WRONG IN DISTRUSTING, THAT A PASSION FOR MODERN, ORNAMENTAL GARDENING MAY TEND TO MAKE THEIR LANDLORD FORGETFUL OF HIS RELATIONS WITH THEM. VINDICATION OF THE ANCIENT STYLE OF COUNTRY IMPROVEMENTS.

As the Irish peasantry have a strong sense of justice, and know how, coolly and rationally, to suppose themselves in a superior's place, they very willingly see a landlord occupy himself in his station, as much with a peculiar business and domestic cares, having for object the benefit of his family, as it becomes themselves to do. But they cannot bear to see him withdrawn from a due concern for them by selfish tastes, however refined they may be, to which a more than ordinary developement has been given.

Nor are the Irish peasantry altogether wrong in believing that their landlord is more in danger of forgetting their legitimate claims upon him, when he indulges a passion for highly ornamenting his demesne in the modern mode, than when he attends closely to his regular profession and the concerns of his family. That profession and those concerns engage him to direct his aims towards objects of interest; and it is not in steadily pursuing such objects that an Irishman is usually tempted to forget what he owes to his fellow-creatures. His heart, when he is calmly labouring to promote his interest, is commonly humane, considerate and generous. 'Tis the vanity which urges him to seek to be admired for the figure that he makes in the world, and often to waste his substance till he is reduced to penury, that is by much the most frequent cause of his becoming deaf to the voice both of justice and humanity; nor can any fashion more tend to awaken in him, this fatal vanity, than that of modern ornamental gardening.

When, in laying out according to its laws, his house and demesne, he, much more than suits the dictates of prudence, has given a positive form to his vast conceptions, he has, he is aware, no occasion to be the trumpeter of his own praises:

The proofs of his opulent fortune, magnificent ideas, and elegant taste, all lie naturally before the public; every guest, every accidental passenger, must, he thinks, extol them; and he may, without apparently offending against the laws of humility, silently quaff, in imagination, the inebriating draught of the eulogies bestowed on him.

When a landlord's thoughts are principally turned to convenience, and that he employs the rule and square in laying out the grounds which he reserves for the adornment of his house, and the recreation of his family, he is not tempted to endeavour to realise conceptions too vast for his fortune. His imagination, rather, as I believe, affects diminutiveness, and takes pleasure in making a small tract of ground suffice for many useful arrangements.

Perhaps his taste may be so liable to be vitiated by his passion for the pretty and the nice, that he may think that trees and hedges cut into fantastical forms, give an elegant finish to his improvements. But I don't imagine that there is much danger of so false a taste becoming, to any great extent, prevalent in Ireland, in these enlightened times, wherein most of its inhabitants of cultivated minds, have very correct notions of what constitutes beauty throughout its various departments.

Any whimsical taste which might be indulged for lopping trees and vegetable fences into fanciful figures, would, perhaps, be productive of advantages that would more than compensate its defects.

First—The cottager in adorning his little habitation, could imitate the curious devices of his landlord, by forcing a tree or a hedge to assume an artfully studied appearance. This would be a great satisfaction to him. It is probable, too, that the pains which he would take in arranging them to his fancy, would serve to make him admire his abode, and attach him to the comforts of an orderly life. It would, too, be easy to convince him that the vegetable prettinesses around his dwelling, must appear entirely displaced, if his house and family were not remarkable for neatness.

Secondly—Ornaments of this fanciful kind, which bore the stamp of the peculiar turn of mind of their inventor, however

faulty they might appear at first, in the sight of testeful judges, would often, in time, acquire, even for them, a reasonable charm, by the care that would be taken to preserve them, unchanged, from generation to generation.

I do not, as I amply prove, think it advisable that men should be taught servilely to adhere to the opinions and customs of their fathers. But yet I am persuaded, that a certain wish to perpetuate, at once, the memory and the works of our ancestors, is a sacred, orderly sentiment, that fills the heart with a balmy sweetness; and I consider it one which, for the good of society, ought to be encouraged.

I do not know any positive form which this wish more commonly takes, or that it is more desirable to give it, than that of seeking to maintain our country-mansions arranged in the same style in which they had been left to us by our fathers.

Yet the wish to make the appearance of our country-seats recal to our recollection the images of revered beings, mouldering in the dust, seems to me to be entirely laid asleep, by the fashion of embellishing these seats in the style agreeable to modern principles.

Modern ornamental gardening, sets the imagination so wildly afloat in search of an absolute, independent beauty, fully satisfactory to the intellectual taste of mankind, that it has no time to contemplate a relative, moral beauty, resulting from the sense of paying a tender tribute of respect to the memory of beloved progenitors.

This style of gardening encourages each individual, minutely to develop his own particular taste in this art. In consequence, the proprietor of each generation differs somewhat in his mode of improving his place, from his predecessor, so that you constantly see men who have succeeded to a fine country seat, altering those improvements which attest the nature of their father's taste, in a manner to prove that their own disagrees with it. It follows that you now see rarely, as I believe, one of those country mansions that inspire you with a soft sentiment of reverence, from knowing that for some generations, owing to the filial affection of the proprietor, the style of the improvements around them has never varied.

All the knowledge that I have been able to glean, respecting the disposition of the owners of country seats, laid out on formal plans and adorned with somewhat quaint devices, warrants me in hoping that did fashion allow the kingdom to present many seats of this description, the traveller through it, who was made acquainted with the general outlines of the history of the occupants of the country mansions that he beheld, would survey many of them with interest, knowing that they had been long preserved, from respect for the memory of recovered ancestors, in the same state in which they had been originally placed.(a)

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#### NOTE TO TWENTIETH CHAPTER.

(See page 327.)

(a) Grandmenil a country seat within a few leagues of Paris, was originally purchased by the actor of that name. It consists of forty or fifty acres, most of which, from his only seeking to turn them to a useful account, he left in a state of unstudied irregularity, nor were they, notwithstanding, deficient in the principal charms that attract us towards country scenery. In about four acres that he reserved for his pleasure grounds, he gave free scope to his own peculiar taste, which prompted him to lay them out, according to the universal fashion then prevalent in France, in formal walks, such as long terraces, and to adorn them with many a vegetable production cut into artificial forms. Among other fancies he took particular pains to fashion hedges and trees into a theatre, distributed into higher and lower rows of benches.

At the time when I saw the place on which he had thus lavished ornaments analogous to his favourite pursuits, his grand daughter and her husband, who were then the proprietors of it, were very careful to keep it in thorough repair and preserve in it his original design. I own that the sight of the verdant theatre, by which he had affectionately done homage to his profession, and the testimony afforded by the aspect of the place of the reverence paid to his memory by his descendants, made the view of Grandmenil affect me more pleasingly, than would the fairest demesne that ever was embellished by modern art, if it were not endeared to me by its connexion with some interesting fact relative to human nature.

Were the fashion despotically to prevail throughout Ireland, of requiring the proprietors of rural seats ever to adorn them in the same style in which



their ancestors had done, it would certainly render the appearance of the country dull and monotonous. Country gentlemen, too, from being strenuously attached, in a matter peculiarly interesting to them, to antique notions, would quickly acquire the habit of allowing themselves to be guided, in every respect, by blind, contracted prejudices.

But I believe that it would be easy to prevent a passion for imitating our fathers, in the arrangement of country places, from becoming so strong and universal, as to be productive of more evil than good.

At present, that the copious diffusion of intellectual lights has awakened man's mental powers into very lively activity, he is much more in danger of being led into error by a passion for new discoveries or inventions, than by a veneration for antiquity.

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## CHAPTER XXI.

THE CLIMATE OF IRELAND IS PARTICULARLY ILL ADAPTED TO THE ENJOYMENT OF THE PLEASURES TO BE DERIVED FROM THE CONTEMPLATION OF BEAUTIFUL SCENES, WHICH OWE THEIR CHARM TO THE ART OF MODERN GARDENING.

There is, perhaps, no climate in the world more unfavourable than that of Ireland, to our obtaining, from the contemplation of the charms of universal nature, that superabundant pleasure which the proprietor of a large estate expects to derive from it, when, fascinated by the magical creations of the modern art of ornamental gardening, he banishes every human inhabitant from a wide tract of land, for the purpose of converting it into a beautiful solitude, that shall answer no other purpose than the gratification of his own taste.

The climate of England causes, perhaps, the natives to be so much more drawn by the attraction of country scenes than that of society, that they can wander with ever fresh delight, day after day, through solitary woods and lawns, which yet are evidently not indebted to rude nature for their wild, irregular appearance, but to the labour of man.

Perhaps, if ever it occurs to them that such highly cultivated grounds ought not to be desolate, they can appease their longing to see them filled with inhabitants, by inducing their imagination to open to them a view of unnumbered gloomy, supernatural beings roving through them. If these chimerical creations do not warm their hearts as much as would the real

appearance of happy mortals, they still may have great satisfaction in surveying them, owing, to the peculiar aptitude of their imagination to take grand and solemn flights.

In more sunny climates than ours, such as those of France and Italy,\* did the fashion prevail of surrounding gentlemen's country houses with a vast, irregularly distributed ornamented garden, perhaps the proprietors and their families, would often taste all the pleasure in beholding it, which its aspect would announce that it was intended to excite in them. They could not prevent a love of social joys from predominating in their heart, over a passion for the charms of universal nature. But the feelings attracting them towards society would be so lively, that perhaps they might inspire their imagination, and engage it to procure, for them, illusive gratifications. They would then, while gazing on the artfully combined groves, meads and lakes, look on them as the decorations of a tract of ground destined to receive, on festival days, joyous assemblies. They might fancy themselves gazing on one of those brilliant scenes; and think that they saw a splendid company seated on every surrounding hillock; that they heard soft music issuing from each recess among the woods; and that they beheld multitudes of silken streamers, ornamenting gaily painted barges, which picturesquely drest rowers were merrily conducting along the lakes. These images would impart an appropriate animating spirit to the features of the highly wrought landscape; and as long as they could preserve them in mind, with all the vivacity of real objects, would for them sufficiently enliven it.

But the climate of Ireland is neither propitious to those solemn flights of imagination, in which persons more allured by the charms of country scenery, than by those of society, are apt to indulge, and which people the darksome woods with awful, supernatural creatures; nor yet to those gayer sports of it, which can place for us crowds of happy human beings, in the midst of a profound solitude. It is really a climate that

\* I proceed on the supposition that the tasteful modern gardener could practise his art with equal advantage in France and Italy as in England. However, I believe that it would be impossible for him to produce, in those countries, such brilliant effects: since their hot sun prevents their meadows from being clothed, in summer, in that beautiful verdure which those of England exhibit, and which forms an essential part of the charms of its ornamented demesnes.

draws us more strongly towards the enjoyments of society, than towards those of universal nature. Yet it does not openly avow that it does so : it has something gloomy in it, which inclines us to think that we would, above all things, love to ramble alone through frowning deserts and forests wild, whose appearance nature had rendered majestically severe ; and, no doubt, a young Irishman would commonly take great delight in a short, accidental excursion, through rude, magnificent scenes, that had never been tamed by human culture. But it does not follow that he would like to have, continually before his eyes, a cold, elaborately produced imitation of them.

The climate of Ireland, from its being a quickener of sociable feelings, while it appears favourable to unsociable ones, has been aptly said to smile through tears, or to wear a veil that somewhat conceals its charms. It is to the natives of it, soft and delicious, perhaps the more so, for casting a propensity to melancholy, around the joyous sensations which it inspires. However, it peculiarly demands that our social feelings should be made to be the predominant sensations of our mind,—rather than a passion for the charms of the country,—by means of striking sensible objects, or, in other words, by means of numerous joyous looking beings presented to our view. If we cultivate a taste for the beauties of the country, to the exclusion of human beings from the landscapes of our creation, no due subordination is maintained in our bosom, between this taste and the feeling which attracts us towards our fellow-creatures. Each struggles for the supremacy, and by their conflict, they cause in us a great depression of spirits. When, therefore, we behold our woods and lawns stretched out in solitary grandeur, and distributed according to the most refined rules of modern art ; when we have, with skilful elegance, created the most lovely Eden that our fancy can devise ; and that it seems to invite us to taste, in its bosom, a happiness beyond the common lot of mortals, we are left to sigh over the gloomy climate of Ireland which, sternly disappointing our hopes of being joyous beneath it, makes existence a mournful weight to us.

Whenever Ireland shall be raised to the highest degree of

prosperity which it is susceptible of attaining—and I believe that the abandonment, to a great degree, of the modern system of ornamenting demesnes will be found one of the steps conducive to this desirable end—no unity of plan will, as I think, make various country habitations, whether great or small, combine to form one picturesque landscape. The grounds appropriated to the convenience and recreations of each family, will answer this purpose and have no farther bearings. But though our intellectual taste may not, in consequence, be fully gratified by a survey of the country scenery, yet, if every spot of the land be in high cultivation, and that it be peopled by a numerous race of mortals, whose appearance throughout every class shall depose in favour of their happiness, as well as of their decent habits and respectable morals, I venture to affirm that the most refined spectator of such a lovely sight, will taste so much satisfaction in witnessing the fulfilment of the Creator's design, to make all mankind rejoice in the exercise of similar sentiments, beneath the genial influence of the same sun, and protected by the same social system, that the contemplation of this scene will impress his mind with such a grateful sense of the prevalence, throughout it, of the sweetest moral unity, that he will be little disposed to regret any deficiency, in point of unity, which may be discoverable in the material parts of the landscapes.

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## CHAPTER XXII.

OF ALL THE FINE ARTS, THAT OF MODERN ORNAMENTAL GARDENING IS PECULIARLY OBNOXIOUS TO VITIATING THE MORAL TASTE OF THE IRISH. EVEN WHERE IT DOES NOT PRODUCE THIS EFFECT AND THAT IT FULLY SUCCEEDS IN CONCILIATING ITS VIEWS WITH THOSE OF HUMANITY, THE LOVELY SCENES OF ITS CREATION ARE LESS ADAPTED LONG TO PLEASE IRISHMEN, THAN HUMBLER PICTURES OF RURAL HAPPINESS.

Most of the fine arts may vitiate our moral tastes, by teaching us to take no other interest in the joys or sorrows of our neighbour, than what arises from the pleasing or displeasing

impressions which the sensible signs of them make on our imagination, so that a cruel misfortune may find our hearts hardened to the sufferers, if their demonstrations of grief do not give them a graceful appearance. However, with very moderate attention to guard against this excess, the Irish might cultivate most of the fine arts with advantage.

As their usual defect lies in not exercising their imagination enough on all ordinary occasions which call forth their feelings or their passions, a taste for the fine arts would be useful to them, by teaching them to fix a more lively attention on the sensible signs of their neighbour's sensations. Their passions would, in consequence, be softened, by their taste becoming more refined, and by their finding in peaceable, ordinary scenes, many interesting images which escape them at present.

The art of ornamental gardening, the only one which the Irish seem to look on at present as worthy to be assiduously cultivated by a gentleman, is the only one which seems to me likely to expose them to too strong a temptation to exercise their sensibility so as to make it merely a source of enjoyment for themselves, instead of a stimulus to serve their neighbour.

The other arts do not immediately affect our relations with each other, and the materials, if they require any, on which they are to be exercised, are such that they may be made use of in abundance, without any detriment to the nation. The propensity of the Irish to pay principally attention to the affairs resulting from the diverse relations between mankind is such, that they are in far more danger of being tempted too much to neglect the principal arts, than of cultivating them to too great a degree.

The art of ornamental gardening, greatly affects some of the relations between men, and the materials on which it is exercised, are the soil whence mankind draw their subsistence, so that, if any of it be employed in a wasteful manner, the national resources are diminished.

Nor does it openly avow, like the most esteemed of other fine arts, that its intent is to charm you by images of what does not exist : on the contrary, you are to suppose that the

enchancing pictures which it offers to your view, are the symbols of real felicity.

You are more particularly led to look on them as such, when this art is cultivated as humane persons wish it to be, that is, when it permits a sufficient number of comfortable cottages to be dispersed on the grounds which it embellishes. 'Tis by the ideas of universal happiness which the highly ornamented parts of England suggest, that the mode of ornamental gardening prevailing there, captivates, entirely, the imagination of Irish travellers; for they particularly delight in a glowing and beautiful representation of a state of peaceful, well ordered happiness.

Yet, though they originally become enamoured of the appearance of the country in England, on account of the moral advantages and physical comforts which they connect with it, once that appearance has made a deep impression on their imagination, they soon attach themselves exclusively to it, and sigh to re-produce it in their own country, where, notwithstanding, they will not, or cannot, render the people any thing like so happy as they judged the English peasantry to be, at the time when that idea led them to gaze, with rapture, on the beauties of English culture.

Thus it is, that sensible signs of rural happiness too highly wrought, tempt an Irish gentleman to surround his country place with such signs, for the sake of flattering his taste, more than from a wish to render his peasantry comfortable.

But should he resist this temptation, and should he find out the way perfectly to reconcile, with the welfare of his peasants, a picturesque beauty reigning throughout his demesne and the distribution of their dwellings, I cannot think that the elegant views which his art would produce would long penetrate his heart with satisfaction. They would correspond to those types, which our imagination so lavishly creates, of pure, universal felicity, exhibited in the forms most agreeable to a refined taste. Such a felicity must always be greatly beyond the reach of men, and our heart would soon, without reasoning on the subject, make us sensible of this truth. It would teach us to feel that those apparent abodes of innocence and

unclouded joy, could not be in harmony with the moral state of the people. I think that this sentiment would, in the end, render such a highly finished scene less soothing to our feelings, than one of an humbler kind, in which we would simply see a number of cottages announcing, by their appearance, that their owners, by dint of labour, were enabled to live decently and comfortably.

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### CHAPTER XXIII.

#### CONCLUSIONS DRAWN FROM THE REMARKS CONTAINED IN THE PRECEDING CHAPTERS OF THIS BOOK.

The object of all my remarks on the distinctions of national character between the English and Irish, is to show that those dispositions in the latter, which they are justly reproached with carrying to a very blameable excess, subsist in the former, to a greater degree than they would in the Irish, did they learn to conduct themselves agreeably to their calm sentiments and unbiassed reason. The dictates of the cool, permanent dispositions of the English, also coincide but too well with those of the vehement, disorderly passions of my countrymen: when the example of the English sanctions them in yielding too much to those fiery passions, they hurry to the last extremities of that course which the English only pursue to a certain length.

The opinions and customs by which the guides of the great mass of the Irish have hitherto attempted to civilize them, have all unfortunately been adapted, whether they originated in England or France, to the character of a people to whom nature had given, more than to them, a permanent fund of *amour propre*.

The more than ordinary abundance which these two great nations contain of this quality has certainly been very useful to them, and has contributed, greatly, to making them take the lead in diffusing, in the world, the glorious lights of knowledge.

If, while mankind were yet in the darkness of ignorance, these two distinguished nations had had no ambition to soar above the rest of the world, by the acquisition of power and by mental endowments, they would either, like the Irish, have given themselves up to intestine feuds calculated, effectually, to oppose the progress of civilization, or else, had they been too calm and wise to act thus, they would have renounced the wish to distinguish themselves either by their grandeur or their scientific discoveries, from looking on its objects to be nothing but vanity, and the pursuit of them vexation of spirit. They would have sought contentment in ignorance and obscurity, from believing that in doing so they acted wisely.

Now however, that these nations, by pressing forward in the routes of glory and of knowledge, have gathered ample materials for edifying a much more extensive and majestic structure of social order, than the wisest people would have known how to rear without the lights of experience and science; now that their business seems to be to raise up a fine fabric of national virtue and happiness, with the materials that they have already collected, rather than to seek to add to them, they will find, I believe, that they require to be animated by a purer ambition, thus to employ, to virtuous purposes, their knowledge and experience, than was necessary to them for their acquisition.

They will not be viewed with pleasure and approbation by superior beings, as nations that, by their virtuous, enlightened conduct, contribute morally to range this world into its due place among the well ordained globes of the universe, if they be not filled with a nobler ambition than that of eclipsing each other, and looking down, triumphant, on the rest of mankind.

They must learn to aggrandize all their thoughts, by conceptions of the Creator's plan; they must view foreign nations, not with scorn, but with a fraternal interest; and they must anxiously perfect themselves to the utmost, from a zeal to discharge their obligations to them, since their improvement in virtue and happiness, greatly depends upon theirs.

The English and French have, I believe, too much *amour propre*, ever to form, sufficiently, their national scheme of



morals, on the sublime, yet humble plan, which engages nations to think, with lowly reverence, of superior beings, rather than with pride of their superiority relative to the inhabitants of this world, to let a noble sense of the moral order of nature, thoroughly penetrate all their sentiments and institutions, if they do not keep this sense lively and wakeful within them, by sympathizing with some other people, more disposed to be guided by it, and who may have profited of an opportunity wisely to model their character agreeably to its dictates.

However present appearances may be thought to vouch the contrary, I venture to predict that, whenever the Irish have, generally, made considerable advances in civilization, it will then be manifestly seen that they are a people singularly proper to keep themselves warmed by truly virtuous, orderly principles, while they zealously labour to perfect their character as individuals and as a nation.

Never, as I believe, will that source of disorder, which is opened by an injudicious mixture of English and French modes, be dried up in England, till her leading characters shall sincerely and effectually have bent their minds towards exciting the Irish gentry to improve the tone of their native society, and the internal state of their island, agreeably to the conclusions of their own sentiments and observations, without any servile imitation of the English.

The Irish, when their character is highly improved in a manner suitable to their native constitution, have very much that degree of *amour propre*, which virtue sanctions. They will not, unnecessarily, betray of themselves, any thing which would be a dishonour or reproach to them in the eyes of clear sighted wisdom; nor will they submit to such unworthy treatment as a regard for his own dignity forbids an enlightened philosopher to bear with. They could not be permanently and generally induced to abandon inglorious ease and pleasure, in order to make painful efforts for the sake of rendering their nation more prosperous and renowned than other countries. But, I believe, that they could as readily as any people, be fired with the resolution to merit well of the sur-

rounding countries, by so wisely improving their own character, as to adapt it to the scheme of European improvement, and largely contribute to reduce it, both fully and permanently, to practice.

I believe, too, that the mental constitution of the Irish is very favourable to their fixing their ambition finally on the thought that they may, by setting to the nations of this world a truly virtuous example, rejoice the inhabitants of higher spheres, whose last national perfection, if I may be allowed the expression, cannot, probably, be effected till the finest system of civil polity, capable of flourishing on earth, has been there established.

## APPENDIX.

## DETACHED OBSERVATIONS.

§ 1.—As it was the distinctions of national physiognomy that first engaged my curiosity, and ultimately conducted me to all the conclusions exposed in this work, touching the various modes in which different nations are to contribute to the establishment, on earth, of the true system of moral order; and as I much wish to find readers who may know how, thoroughly to place themselves at the same point of view at which I have considered mankind, in order either to rectify the conclusions that I lay before the public, or further to develope the system to which they refer, I shall here describe, in a desultory manner, some impressions made on my imagination, by various appearances of national physiognomy, at the time when it was entirely new to me to have my attention called to such a subject; that is, at the time when I had lately quit my native isle to repair to Scotland. I do not offer these descriptions as having any sensible bearing on the system of which I give a slight, imperfect sketch. But if any of my readers should be inclined to embark in similar studies with mine, they may help him to seize the march of my ideas, and fully to take possession of them.

I have reason, too, to think that these descriptions, considered in themselves, are not entirely unworthy notice; chimerical as the impressions which I explain may appear, I have often, while they were yet fresh and lively, ascertained, by means of them, the country of a stranger.

§ 2.—On my first becoming an inhabitant of Scotland, it would not be easy to paint the astonishment with which I was affected, when I found myself surrounded with persons whose eyes had a different national expression from those to which I had, till then, been accustomed.

What struck me, particularly, in the physiognomy of the Scotch was, that their entire soul did not mount to discover itself in their eyes. From their steady, decided air and the form of their features, it was evident that what principally distinguished their character was a propensity to strong, energetic passions, with a capability to form and execute vigorous hardy resolutions. Yet the expression overflowing all the superficies of their eyes told nothing of this. It was so exquisitely sweet and tender, so beautifully pure,\* that it seemed to me, on beholding it, to see flowers deprived of all the parts of their blossoms, except of the drops of pure honey that they contain, and which were rendered quite visible.

§ 3.—From the time that I got well acquainted with the Scotch countenance, I have always considered it one very favourable to the expression of a noble, martial fury. Yet have I never been in the Highlands, where this expression not unfrequently appears with still greater sublimity than it does among the Lowland Scotch. There, I have been told, it is very easy to engage the natives to represent some of the events of their history, relative to the triumphs or the undeserved misfortunes of their ancient heroes; and the concentrated fury which, at those moments, inflames their countenance is such, that it appears to be exalted in direct proportion to the remoteness of the times in which the event took place.

I am the more induced to take notice of the look denoting martial rage, which distinguishes the Scotch warrior, because I think that historical painters would do well to study it. As far as I have had opportunity to judge, modern ones are not happy in their representation of ardent warriors. They signify fury, in general, by representing the furious person's

\* At the time that Paris was occupied by the allied armies, I heard many of its inhabitants remark the very mild expression which distinguished the eyes of the Scotch.

eyes as starting, unnaturally, out of their sockets ; or, at least, of swelling in them in such a manner, as not to denote fury, nor even frenzy ; but merely a deliberate design to frighten some timid spectator. Even when a look of this nature is kept within such bounds as that it may be supposed to be caused by a real furious passion, it is still one of a very ignoble kind : a sublime fury does not send your whole soul abroad to menace the persons whom you survey, which one that makes the eyes appear to start from the head, always does. it is excited, and, as you think, justified, by some image which has taken possession of your mind, and which you never cease to contemplate with an enthusiastic exaltation.

Instead of pushing your eyes forward in their socket, it seems to draw them back in it, that they may remain steadily fixed on this image which your imagination constantly presents to you. It is true, that at the same time that they appear to retire further into your head the better to see this imaginary object, your rage against the persons on whom your resentment particularly falls, makes them inclined to advance in their orbit, so that a noble fury keeps your eyes arrested between two contrary impulses.

The art of the painter, who wishes to unite fury with dignity, consists in making it be perceived that these two impulses are acting upon them, though neither prevail over the other.

On this account, I think that it would be advisable for him to study the expression of a lofty, martial rage among the Scotch, in whom the look that announces that an inflamed warrior is contemplating an image presented by his own mind, is perhaps stronger than in any other people.

§ 4.—Though I had never made particular remarks on the eyes of the Irish, as long as I was unacquainted with any other, I was well convinced, on beholding those of the Scotch, that their pupil moved differently from what it did in my countrymen.

It looked in the Scotch extremely soft and liquid : you did not perceive it to be in a hollow, and it seemed to expand from its own yielding nature, not from the contraction of the nerves

of the Iris. However, as its apparent motions were great, I judged that these nerves must really be very strong.

Whenever the imagination of the Scotch was raised by a sentiment of joy, and particularly of triumph, the pupil of their eyes, as far as I remarked, dilated very considerably. It looked on these occasions, such was the melting appearance of their eyes, like a round drop of a bright black liquid, floating in the midst of another liquid of the colour of the Iris.

An emotion of tender compassion did not, whenever I observed it, take any effect on the pupil of their eyes.

In several Scotch women, the agitated motion of the pupil was such, that it had constantly the appearance of a black drop falling to the lower part of the eye. These persons seemed to be very nervous.

I knew a young lady, the constant motion of the pupil of whose eyes was so extraordinary, that it always appeared to be an oval, whose length lay in a horisontal direction, like that of a sheep's eyes.

I had the curiosity to inquire was she in good health, from her mother, who was surprised at my question, as she thought she looked remarkably healthy, which she did in other respects. However she owned to me, that she was liable to very severe nervous affections.

I have seen other Scotch persons, in whom the pupil looked as if it were a raised substance, forced out beyond the iris, by the latter's pressing like a tight string around it. The countenance of these persons was marked by an expression of great anxiety.

One evening at a ball at Edinburgh, a young highland lady, after she had finished a dance, came and sat next me; on which occasion I remarked that the pupil of her eyes, that were large and of a light colour, alternately contracted to its smallest circle and dilated to its widest, with astonishing velocity. As I was not acquainted with her, I cannot say whether or no she had a lively imagination, but she struck me as looking much as she would have done, had she in imagination been contemplating a high, awful looking mountain, and pleasing herself with the idea of reaching the summit of it.

§ 5.—I long concluded that there must be some difference of structure between the eyes of the Scotch and Irish, the existence of which might be proved by strict, mechanical rules: and during my whole stay in Scotland, I wearied myself with fruitless endeavours to obtain some insight into the nature of it.

For a long time I was persuaded that the reflection of the rays of light in the eyes of the Scotch, had a much more regular form, than in those of the Irish. At last I profited of an opportunity to put two children, belonging to the two countries, one after the other in the same place, when I perceived that the spots of light in their eyes were, in every respect just alike.

It occurred to me also to conjecture, that a wider collateral field of vision presented itself to the Irish, than to the Scotch, so that when looking straight forward, they could confusedly perceive a greater extent of the scene not directly in front of them.

This conjecture I should probably have also discovered to be erroneous, had I had an opportunity of submitting it to the test of a decisive experiment. Nor do I mention it and the foregoing one from any other motive than just to give the reader a notion of how my imagination was struck, by the difference which I observed in the eyes of the two people.

§ 6.—I scarcely made any remarks on the eyes of the French, because on quitting Scotland, I determined never more to indulge the curiosity,—having learned to consider it fruitless,—which had for a time pushed me to look on this feature with attention.

However, I believe, that the bounding line round the pupil is, in the French, very distinctly and firmly marked. The changes in the pupil are, as appears to me, more regularly produced than in either the Scotch or Irish: so that it rarely undergoes the great, sudden and momentary dilatations, to which it is liable in them.

I have frequently seen a native of Scotland and one of France, sitting side by side, in a similar light, engaged in a conversation in which, if either spoke with more animation

than the other, it was the latter. On these occasions I have constantly, as well as I recollect, remarked that the pupils of the Scotch person's eyes, were considerably more dilated than those of the French. This difference in them, gave, as I thought, to the former, an appearance denoting that his imagination, more than that of his companion, was susceptible of being exalted to a high pitch, by the view of an object proper to make an impression on it.

When I first settled in France, I met with some persons from Picardy, the natives of which province are reckoned to be in general very hasty and irritable. When these persons got warm in conversation, I could not help remarking with surprise, that motion of their eyes by which the appearance of the pupil became enlarged or diminished.

It was so quick, so equal, so firm, that, on seeing it, even without understanding what they said, I should have supposed, which was the case, that they were enchainning very clearly their thoughts together, and explaining distinctly, though rapidly, their reason for entertaining them. They looked also, as if the nerves of their eyes were very strong and elastic.

§ 7.—When the curiosity excited in me by the eyes of the Scotch, had induced me also to examine with some attention those of the Irish, I observed that in them the pupil, or rather the ring round it, does not near so often as in the Scotch, appear in a calm state of rest, in which it has only a soft, equable motion. However tranquil the countenance of the Irish might seem, as long as they were looking downwards, I frequently observed, as soon as they permitted me to cast a glance on their eyes, that the pupil of them had somewhat of a restless motion, that did not exactly suit with an otherwise composed physiognomy. But where they were at all agitated, it usually became remarkable for its strong, unequal contractions and dilatations.

When the Irish experience a lively emotion, particularly of anger, the sudden expansion of the pupil of their eyes, makes them often, where they are of a light colour, appear as if they had in an instant become of a dark hue.

§ 8.—Among the English whom I met with at Edinburgh,



I remarked a few whose eyes, seen at some distance, had a strange expression. On nearer observation, it seemed to me as if the round opening in the middle of the iris, had been originally too wide, and that it had been drawn with violence,—so stretched did the iris appear,—till it closed sufficiently round the pupil. These persons had, throughout their air, an appearance of uneasiness. I took notice among some of the Irish of the same expression, but to a less degree.

§ 9.—The expression of mental feelings, animating the physiognomy of the Scotch, seemed to me extremely simple. It was like a stream constantly flowing in the same direction; but it mounted upwards, and then seemed to vanish by the upper part of the face, particularly by the eyes.

The expression of those feelings in the countenance of the Irish, seemed more to be due to opposite currents, so that it indicated different impulses acting on them at the same time.

The English whom I met at Edinburgh, appeared to me, in regard to the expression of their physiognomy, to differ both from the Scotch and Irish. It did not, as in the latter, denote two tides of feelings running counter to each other. As in the former, one simple expression rose to the upper part of the face, but it there met with some obstacle to its further progress, which sent it reflux to the lower part.

The effect which the apparent reflux of their feelings took on the countenance of the English was, to make them look as being peculiarly disposed to study the emotions of their own heart. I saw many of them, I avow, whose aspect, I thought, signified, that they were studying these emotions for the sake of delighting themselves with images of luxurious pleasure.

§ 10.—The great quantity of soft lustre for which the eyes of the English are commonly remarkable, suggested to me when it first drew my attention, the same notion which I afterwards formed of the French, namely, that they had a remarkable longing highly to embellish their mortal state of existence; and that they were accordingly exposed to uncommonly strong temptations to indulge their propensities to that passion, which most promises to man that he may, by the gratification of it, render his lot delightful.

On comparing however the countenance of the English and French, I observed that, though both indicated an unusually lively hope to strew with delicious flowers, the pathway of life, yet that the former, more than the latter, denoted a disposition to prosecute this intention in a grave, sedate manner.

§ 11.—The Irish differ from the natives of the surrounding countries, by the extremely full manner in which the expression of mind is diffused over their face. In the natives of those other countries, this expression seems in some degree compressed, and to give in consequence to their physiognomy a decided character. It is like a flower not fully blown, which appears the more firm for being partly wrapt up in its empalement. In the Irish countenance, the flower is maturely developed, and the mind expressed by it seems less armed with a power to resist external influences, or remain steady to its own decisions.

Yet full blown as is a mental expression in the countenance of the Irish, it still shows that their mind is greatly confined and concentrated, so that it can, with difficulty, develop a multitude of its feelings, while a few of them acquire, from this concentration, force and impetuosity.

Whatever be the form of the face in the Irish, the expression of mind is diffused over it, by very narrow tracks and long lines; which are not, I believe, as much rounded in their direction, as the lineaments of the countenance of the natives of those distant parts of the globe, in whom the emotions of the mind rise in full exuberance to the face.

The soft, full expression of mind, in the countenance of the Irish, joined with the narrow lines in which it flows over it, renders, I think, their aspect a peculiar one.

§ 12.—The English countenance appeared so calm, and so much expressed a mind sufficiently free from the government of enthusiastic passions, to resolve to consider the objects that presented themselves to its attention, under every aspect, before it would decide on the conduct which it ought to hold respecting them, that I could not help imagining, that it is owing to the circumstance of the countenance of the English not having been fashioned to the consideration of one domi-

neering thought, that their features are, in general, more regular than those of either the Scotch or Irish.

§ 13.—On comparing the aspect of the Scotch with that of the English, I was constantly struck with the idea that in the event, which it is to be hoped will never more arrive, of their being at open war together, supposing all advantages of situation to be equal between them, the Scotch, notwithstanding their impetuosity and bravery, would be but an unequal match for the English.

The keen, ardent eye of the former, looked as if, once it had fixed upon an object of desirable attainment, it would never lose sight of it, but at the same time they appeared as if, too rashly eager in pursuing it, they would be liable to forget the precautions necessary to defend themselves against their enemies.

The English looked as if they could stand firm as a rock, till they had calmly considered all the circumstances of the affair in which they were about to engage; but they appeared, also, to have a latent fund of activity, which they could in due time display, to profit, rapidly, of every advantage offered to them.

§ 14.—At present, owing to the attention with which the English cultivate a sociable disposition, their manner of walking is not near so distinguishable from that of the Irish, as I believe that it must originally have been. It still, however, bears usually some stamp of a distinct national character.

Though the gait of the English be very different from that of the French, it seems to me that the same remarks are applicable to both, when their manner of walking is placed in contrast with that of the Irish.

The English walk with more a *plomb*, the French with more lightness, and more as if they were moved by an elastic spring. But they both, when compared with the Irish, agree in this, that they have something determinate in their manner of walking. They look, comparatively, as if they could give a precise account to themselves of the thoughts and feelings which animate their mind, while it is setting their feet in motion.

The Irish have usually, more or less, something uncertain in their gait and air, which denotes that a class of feelings or thoughts, in their own nature vague and inexplicable, are floating in their mind.

The English and French walkers put me in mind of figures whose outline is firmly and distinctly marked.

The Irish represent to me nearly the same figure as the English, with this difference, that the outline is effaced.

The general result of this distinction is, that the Irish, by their peculiar gestures and movements, strike me with the idea that, for a northern people, they must be remarkably supple.

§ 15.—A difference analogous to that which subsists between the gait of the Irish, and of the English and French, is to be found also in their manner of speaking. As far as I have observed, 'tis in vain that the Irish live many years among the English, and acquire, perfectly, their accent; they never speak like them. The voice of the English and French, particularly of the former, seems, as I think, to stir fibres among their organs of speech, that vibrate, firmly, to its modulations. That of the Irish does not. It sounds as losing itself, at once, in the air, and when they seek to have the quick, decisive tone of the English, they seem, as I think, to take pains to speak in a rapid, and somewhat mincing manner.

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#### CONCLUSION.

Though I should be happy to contribute to excite the Irish to endeavour to acquire a quick discernment for distinguishing their countrymen from the English and Scotch, my wishes, in this particular, do not arise from my being desirous to see them less inclined than they are either to love or respect them.

They spring from a belief that had they an accurate, ready perception of all those peculiarities of an external appearance that denote it to be Irish, they would soon learn, finely, to

appreciate the shades, which separate the Irish character from that of the English and Scotch, and become convinced of the necessity of studying it closely, in order to discover what is the type of perfection on which it should be formed, instead of seeking to make it resemble the characters of the sister isle, by a servile imitation of them.

Were the Irish as quick as they might be—did they learn to bend their attention to such a study—in recognising, by their appearance, the natives of England, Scotland and Ireland, such a faculty, instead of teaching them to view, with coolness, the natives of Great Britain, would render them more friendly disposed to them. A thorough acquaintance with that diversity of national character which is legible in their figure, would cause them to be aware of the allowance which they ought to make for it: whereas, now that they are in the habit of paying little attention to this diversity, whenever it produces unpleasant effects, so as to make an English or Scotch society disagreeable to them, they grow as angry and impatient, as if their companions were to blame for not having the same national character with themselves.

A profound practical knowledge of those varieties of physiognomy, by which the country may be determined that has given birth to the ancestors of each individual, where they have been long settled in it, has the advantage of accustoming the person who possesses it, to take regularly combined views of the human heart. He fixes his attention particularly on those of its sentiments, whose developement may enable nations and societies to gain such an influence over each other, as shall lead to the establishment, among them, of an order of things, agreeable to the design of nature, and conducive to the perfection of man.

'Tis thus, at least, that the study of the varieties of the human species, has ever appeared to me particularly interesting, for those who wish to class and arrange all the conclusions that they may draw from their observations on human nature, in such a manner as to have, in their mind, types of moral order which appear conformable to their remarks on mankind.

Comparisons between different national characters, have the advantage of greatly increasing our knowledge of the principles on which the human heart is formed. Since it is by comparisons between various subjects, that we best know how to reduce a science into a system, when it treats of matters that we cannot resolve into their elements.

**BOOK IV.****CHAPTER I.****CONTENTS.**

**SELF-LOVE DOES NOT SEEM, IN ALL NATIONS, TO  
OCCUPY EXACTLY THE SAME RANK IN REFERENCE  
TO SOCIAL.**

I have endeavoured to show that nature has rendered each people, on whom she has stamped a peculiar character, more proper than any other to exhibit, in their full lustre, some of those moral or intellectual endowments, which must, in a certain degree, influence the character of any nation attained to its full perfection.

I shall now mention what I have observed of her mode of distributing, among diverse nations, feelings of self-love and social, which she has made to act on them differently, to the end, as I presume, that they may help, by their mutual influence, to train and exercise, in each of them, these two affections.

In persons arrived at the fulness of their moral perfection, self-love, in its relations with social, acts the part of a generous companion, invested with superior power. It takes social love under its protection, from being aware that each individual, if he rightly understand how to promote his own true dignity and happiness, will determinately think and conduct himself as if social love, possessed of all its rights, reigned in his bosom equally with self-love.

When self-love is thus well understood, it is desirable that the whole heart be submitted to it; for it establishes in it a noble system of order, and teaches it to cherish magnanimous sentiments, by making it conscious of its native grandeur.

On that account, we cannot be surprised if we find, that nature has rendered self-love an entirely master affection, in the natives of some countries, should we perceive that she

has, at the same time, disposed them to entertain sentiments of an heroic devotedness to the cause of a friend, a master, or the public.

However self-love, though it be very capable of stimulating us to disinterested zeal, is not, even when it mounts to a haughty, honorable height, inclined to weigh, attentively, the impartial principles of justice, respecting the universal rights of mankind. It is more guided by an instinctive sentiment which is too prone to be blindly selfish, and arrogant. Though this sentiment may engage self-love to a noble devotedness to one particular cause, yet does it allow it to be cruel and tyrannical towards all that part of mankind, over whom the cause which it supports does not shed a sacred lustre.

The inhabitants of Asia, and, in particular, the East Indians, furnish, I believe, the strongest instance which could be adduced of an all powerful self-love, which has the effect of producing in men an entire abnegation of their own personal concerns, for the sake of devoting themselves, whether to a common cause, or to a master spiritual or temporal.

But the Asiatics have shown no inclination to study the rights of humanity, nor to prevent those of individuals from being cruelly trampled on.

A high domineering self-love, even such as draws us entirely out of selfish gratifications, cannot then be trusted to for engaging us to learn fully to understand our duty to our neighbour, and, conscientiously, to discharge our entire debt to him.

Social love must, in the bosoms of some of us, so far emancipate itself from a subordination to self-love, as to determine us to study the universal rights of mankind, not immediately for the purpose of acting up to the dignity of our nature by a careful observation of them, but because of our having a lively, sympathetic concern for all our fellow-creatures.

When some men, prompted by a lively sense of the brotherly love due from them to all mankind, shall have successfully studied, and made publicly known, the principles of sound philanthropic justice, then may we expect that the persons in whom a high, majestic sense of self-love predominates, rendering them capable of a magnanimous disinterestedness, will



learn to enlarge their views, and to form the resolution of seeking the weal of all mankind along with the establishment of the universal reign of true justice, from being convinced that, it is by so doing that they will best display, in all its majesty, their own native dignity.

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## CHAPTER II.

I WAS LED TO MAKE THE REFLECTIONS, CONSIGNED IN THE FOREGOING CHAPTER, ON THE PLACE WHICH SELF-LOVE FILLS, IN DIVERSE COUNTRIES, RESPECTING SOCIAL, BY COMPARING THE BRITISH AND FRENCH WITH THE ITALIANS.

These opinions on the necessity of social love being, in some men, regularly subordinate to self-love, and, in others, more free from its control, were suggested to me by my observations on the plan pursued by nature in the mental constitution, on the one hand, of the natives of the British isles and the French; on the other, of the Italians, particularly the Romans.

Though social love, in asserting its right to reign in the bosoms of the natives of the British isles, and of the French, independently of self-love, acts differently in each of these people, yet, as I have already amply specified the various distinctions which I have remarked in their national characters, I shall here only treat of the operations in them of social love in such a general manner, as to class them all together in opposition to the Italians.

I certainly do not mean that social love is, in them, as strong as self-love, nor do I even assert that it is stronger than it is in the Italians. What I intend to say is, that social love, whatever be its power, reigns in their bosom in a kind of independence of self-love, so that, though it be continually vanquished by it, it does not allow of its regulating and modifying it, as much as it does in the Italians, in whom self-love assumes the right of obliging every sentiment of the mind to submit to its

jurisdiction, because it feels itself called upon to be the chief support of a fine system of social order.

Though a high sentiment of self-love, renders Britons and Frenchmen proudly conscious, at heart, of their own individual dignity, yet this sentiment is not developed in them, so as that the expression of it is stamped on their features and on their whole appearance. Where it leaves, as I may say, a void in their countenance, social love seems to fill it up, and thus freely to send, unchecked by self-love, its expression to irradiate their face.\* In the Italians, a lofty sentiment of self-love is fully developed, and it makes their character spread, with such precision, throughout their features and figure, that you would often think, on looking at an Italian,† that, supposing him to understand portrait painting, he ought to know how, without consulting his looking glass, to take a faithful likeness of himself, since his appearance seems exactly to suit the flow of his mind, and that you would imagine that his intimate acquaintance with the latter, would teach him distinctly to know the aspect of the person animated by it.

Compassionate and tender affections are often deeply rooted in the mind of the Italians, but self-love always appears to clasp them round, so that though it may receive from their influence a generous expansion, it is still the most prominent part of their character. Thus, when you see an Italian whose look denotes that he has a heart replete with the milk of human kindness, you usually perceive that he has a great sense of his own dignity; nor are you so much inclined to call him good-natured, as to admire the grandeur of his sentiments, which teach him that truly to do honour to himself, he ought to be just and generous to all mankind.

The British and French have a love of social order; for, I believe, that where sentiments of social love expand, so easily as they do in them, they teach us to love the blessings of a good moral order. However, the mind in which those senti-

\* This may seem, to the reader, an unintelligible jargon, yet do I try by it, to convey to him a notion of ideas that presented themselves, strongly, to my mind, on my return from Italy, among the British and French.

† Particularly on a Roman from beyond the Tiber.

ments thus expand, does not instinctively believe that it is cast exactly in the mould to which the true moral order of nature requires it to be adapted; this is what is thought of their own mind, by the Italians, and by those persons of most countries in whom self-love reigns in acknowledged supremacy, while it prompts them, notwithstanding, to make such sacrifices to a cause or to a chief, as would seem to be dictated solely by the most devoted social love.

In consequence of the countenance of the British and French not being expressive of a lofty sense of their individual dignity, nor of an instinctive persuasion of being, while hearkening to its dictates, in the true order of nature, they have not, in general, that fine, classical gracefulness of appearance which is so commonly met with among the Romans; nor do we find, in particular, among their women, those numerous models of a severe, majestic beauty, that strike us in Italy, and, I believe, in most of the countries of the south of Europe.

The natives of all those countries seem to me to be, more or less, in the same class with the Italians, on account of a haughty self-love and a high sense of order reigning paramount over all their faculties.(a)

On observing how much feelings of social love, in the British and French, as compared with the Italians, shake off the control of self-love, so as not to allow themselves to be reduced by it into order and method, I judged that the former were destined much more than the latter, to employ their reason, in investigating the principles of government, with a view to render it universally just and impartial.

I concluded, however, that the Italians, who have also fine reasoning faculties, and love to exercise them, would, as soon as they saw well combined governments established, on widely benevolent principles, take pleasure in studying those principles, and adapting to them, where they had power, their own political constitution.

I judged, also, that when once the Italians, treading in the steps of their north-western neighbours, should have consolidated, among them, a fine system of government, in which the rights of all mankind would be duly considered, that they would exhibit this system and themselves under a sublimely,

majestic aspect, on account of the enlarged and lofty sentiments of self-respect with which they would be animated.(b)

#### NOTES TO THE SECOND CHAPTER.

(See page 354.)

(a) I was intimate, at Paris, with a very intelligent, accomplished woman, a Greek refugee, who often spoke to me of the distinction which I have described in this chapter, between the countenance of the British and French, and those of the natives of the south of Europe.

It seemed to have engaged her attention, to the full, as much as it had done mine. Though herself a fine model of Grecian beauty, and an amiable woman, she seemed downright to envy the British ladies, of whom she knew several, for the freedom with which social love played in their countenance, and appeared to diffuse itself through their heart. She used often to say, that she and her countrymen had something in them of an unbending pride, that would not allow of their yielding to frank effusions of benevolence. It appeared to her that this amiable affection, beaming through the look and manners of many of the British fair, gave to them a great deal of interesting dignity.

No doubt that the expression of social love ought to be proper, as well as that of a high self-love, to stamp, on the human countenance, a peculiar dignity. If that of self love can ennoble it, by signifying, in the person whom it characterizes, a lofty sense of his innate worth; that of social love can also give grandeur to it, by testifying that he whose countenance and manner it distinguishes, founds his self-approbation on a just and noble basis.

However, I do not believe that a good natured look fully irradiating the countenance, near so often gives a striking dignity to it, as does the severe expression of a magnanimous, proud sense of one's inherent worth.

(See page 355.)

(b) I never witnessed any numerous assemblies of the people, collected together to wait for the passage of some remarkable and agreeable sight, which gave the spectator so favourable an opportunity to contrast the different effects produced on the countenance, by a haughty expression of a predominant self-love, and an unrestrained manifestation of joyous, sociable feelings—I never witnessed any numerous assemblies which gave the spectator so good an opportunity to make this comparison, as Italian and Irish crowds, when the latter was not composed of persons—as is now unhappily, too often the case—whose looks betrayed discontent, and jealous suspicions.

On gazing on an Italian crowd, we are astonished at the variety of picturesque gestures and countenances that it presents to our attention. The predominant expression of the figures that appear in it is, however, evidently derived from self-love. Their look, when I had an opportunity to remark them, was, probably, sadder and more banditti like, than it would be in happier circumstances. However, I think it likely that it would still be rendered somewhat austere by a sense of native dignity, under the government the most favourable to a generous elevation of their national character.

The figures, in an Irish crowd, when they appear calm and contented, may naturally be expected, owing to the great liveliness and variety of their social feelings, to have, more than the natives of any country, excepting France, a joyous and expansive social love impressed on their countenances. But the French themselves do not figure, in a crowd, to the same advantage that contented Irishmen do; for, sociably as they are inclined, their countenance opens but little, unless they be engaged in chat with the persons near them. It otherwise has somewhat of that kind of contraction which a habit of close reasoning gives. Owing to this peculiarity, a French crowd appears very uninteresting to a person accustomed to observe an Italian one.

An Irish crowd, when it is generally in good humour, may very well be surveyed, with pleasure, even by the spectator, who has the fullest recollection of the admirable appearance of numerous groups of Italians: though that of large parties of the Irish by no means produces the same picturesque effect, it still is very agreeable when we see, as we sometimes do, such joyous, sociable feelings animating every countenance, in reference to the whole crowd, as if it were entirely composed of friends and affectionate kinsmen.

I do not recollect to have seen, in Gascony, a crowd collected on a joyful occasion. But as the aspect of the natives of that part of France is distinguished by a more brilliant cheerfulness than that of the Irish, if their happy, sociable expression of countenance, when they are numerous and joyously met together, appear as widely to diffuse itself through the crowd, they ought to be still more proper to bear, advantageously, to be compared and contrasted with Italians, met, numerous, together on a like occasion.

## CHAPTER III.

THE PRIVATE DUTIES AND THE SOCIAL TASTES OF THE MEMBERS OF A NATION, OUGHT TO BE PLACED IN ACCORD WITH THEIR PUBLIC DUTIES. THE SOCIAL TASTES OF THE FRENCH, HAVE NO PUBLIC BEARINGS. THE INFLUENCE OF THE ENGLISH CANNOT REMEDY THIS DEFECT IN THE FRENCH.

In the opinions which I have explained, relatively to the design of nature in the constitution of the human mind, I have proceeded on the principle that she intends it to receive an education proper to make it comprehend, in one, general view, the whole circle of its duties, both public and private, and to attach itself to them all; because that it is only by purifying its thoughts, so as that the love of virtue shall reign throughout them, that it can fit itself to attend to any portion of its duties, with a truly enlightened, upright zeal.

If men do not form to themselves such principles respecting their duties in private life, and the enjoyments which they have a right to look for in it, as shall make those duties and enjoyments accord, harmoniously, with their public duties, they will quickly occupy too great a portion of their mind, and cause them either to forget what they owe to their country, or to take a false, perverted view of it.

Arguing from these premises, I consider the wise regulation of our social tastes, as highly essential to the maintenance, in the nation, of a fine patriotic spirit.

As every person, fond of society, has a great dread of its censure, by making noble, enlightened opinions, reign in it, respecting what constitutes happiness and virtue, you may do much towards engaging the members of it to keep their wish to serve their private interests subordinate to their love of virtue, and of the public weal.

But if the care taken by the members of society, in their private capacity, to render it an inexhaustible source of elegant delights, stop short at this object, and do not keep itself subordinate to the study of the means to assure, to society, a

virtuous influence, our plan of conduct in private life will be opposed to the good of the nation, instead of tending towards it; a sort of anarchy will prevail in its bosom; and society will become too frivolous to be impelled by any motives but those of short-sighted vanity.

This is the case in which society seems to me to stand in France, and in all those countries that imitate the tone of French manners.

I do not mean that it is modelled on any palpably vicious principle. What I wish is, simply to observe that the principles agreeably to which it is formed and decorated, are totally arrested on this matter, and have no further bearings. The art of giving charms to society, is such a complete and circumscribed one, that it has no reference to the public, nor even to the private virtues. In as far as mankind cultivate it, they have no rule, promulgated by virtue, to direct them, except the negative one which commands them to abstain from gross vice. They entirely lose sight of all those positive laws of virtue, by the observance of which they might form a social system, that would directly tend to fill their hearts with a love of their domestic and national duties.

In consequence, those who make the art of embellishing and enjoying French society, their principal study, shed, through the nation on whose surface they float, a very pernicious influence: they induce the crowds who hearken to them, to occupy themselves, chiefly, in gathering those light flowers of pleasure, which serve, indeed, to cheer us on our way, if they be scattered sparingly over the paths of virtue, but which unfit us for climbing her rugged steep, when we habituate ourselves to treading those smiling vallies, where we meet with them in profusion.

It might appear to us, at first sight, that the defect of the French, in allowing the social arts of their cultivation to appear, on their system of morals and government, like beautiful excrescences, tending greatly to enfeeble it, rather than like a brilliant verdure flung to its surface by its own internal workings, and adding to its vigour; it might be thought that this defect could be repaired by the influence of the English.

A people so deeply sensible of the worth of good morals, so steadily warmed by a good national spirit, and attached to a good form of government, would, it might be presumed, in borrowing from the French various social arts, take care to adapt them to their own character, and teach them to harmonize with the views of a virtuous nation.

The French, then, in their turn, it might be supposed, fired with a wise emulation, would gladly receive back from England, the social usages which had originated with themselves, modified so as to be duly imbued with the spirit of all the virtues both public and private.

But experience has amply proved, that the mutual influence of these two great people, has by no means, on their character, these extensive, beneficial results.

Notwithstanding that the French ardently emulate some of the solid virtues of the English, particularly the public ones, they contemptuously reject the idea of suffering them to share the prerogative, to which they lay exclusively claim, of regulating the tone of society; and in particular, of unfolding, in the mind of women, those graces which enable men to find, in their company, elegant enjoyments. Did they see a fair one reared in the British Isles, with modes of a British growth, who was highly respectable both for her character and enlightened mind, though they might do justice to her merit, yet would she prove so little to their taste, that, instead of wishing to recommend her to any Frenchwoman as a model, her example, if I be not greatly mistaken, would only serve to inspire them with a sort of antipathy for female virtue. They would, when they were trying to take advantage of female weakness, point out to her whom they sought to lead astray, the cheerless British sample of a praise-worthy woman; and infer, from virtue appearing in her form so destitute of charms, that woman is never so lovely as when an excess of tender sensibility, induces her to wander from the path of duty.

They would bid the credulous listener to their seductive speeches, confide in the mercy of an indulgent Creator, for the pardon of her frailty; assuring her that providence would never severely punish those offences, which alone cast deli-



cious sweets over a state of existence, that an austere virtue would render insupportable.

The English, on their part, when they adopt the social usages of France, tacitly admit that the French are right in asserting of them, that they have no talent, whatever, that could fit them for intermeddling, judiciously, with the invention or regulation of such usages, for they transport them into their country, just as they find them existing in France, without taking any pains to modify them, to the end that they may adorn and strengthen, instead of weakening, the virtues which they feel that they ought to cultivate.

We find, then, that there is a chasm set between these two people, which, notwithstanding that it is, I believe, the design of nature to promote the reign of universal order, by inclining nations to imitate each other, occasions the mutual influence of the English and French, to act in such an abrupt, partial manner, as is pernicious to the morals of both.

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## CHAPTER IV.

### SPECULATIONS ON THE BEARINGS WHICH THE SPANISH, IRISH, ENGLISH, AND FRENCH CHARACTER WILL HAVE ON EACH OTHER, UNDER A PERFECT SYSTEM OF SOCIAL ORDER.

If, as I think, the French are particularly destined to develop, in society, all those charms and graces by which virtue permits the solid fabric of a good social system to be adorned, and that the English are singularly proper to watch over the foundation of that system, in order to keep it firm and steady, it becomes essential to find some intermediate national character to teach the minds of the two nations to coalesce, harmoniously, together, and to make their mutual influence issue in a judicious ingrafting by each on its own character, of the mental advantages appropriate to the other.

If the reader have paid attention to various opinions bearing on this subject, that I have already expressed, he will

readily divine the quarter to which I look, as furnishing the intermediate character.

'Tis to the Spanish peninsula.

Yes, degraded as it appears that Spain, at present is, I do not believe that the reign of a glorious, virtuous order of things will ever be fully established on earth, nor the English and French characters taught, harmoniously, to influence each other, till the Spaniards emerge from their present abject condition, and shine forth such a wise, virtuous people, as skilfully to have enriched their national character with all that is precious in those of the English and French; after having combined it into one even tissue of praiseworthy qualities.

The Spaniards have at heart the germs of a strong, steady, laudable ambition: though their passions, interests, and adverse circumstances may hinder these germs from shooting forth, yet do they, even now, I understand, struggle so to obtain developement, as to make many of them deeply feel that they were intended for an honorable minded, virtuous people.

Were a rational, and sublime virtuous impulse universally communicated to them, they would, I apprehend, find themselves so much at home in yielding to it, that they would, quickly, be taught to soar, with unconquerable vigour, towards the noblest ends, as towards the true quarry which they were destined to seek.

Their ardour to attain such ends would give them force to resist all their vicious passions, and it would not fail of soon dissipating, within them, every inglorious prejudice.

The reflecting Spaniards would also be aware of its being necessary to strengthen their virtuous system of morals, by making it productive of its due portion of happiness.

They would, therefore, apply to adorning their minds as much with the social graces of the French, as they would find compatible with a strict adherence to their lofty purposes.

Their honorable sense of the commanding station which, in the moral order of nature, they ought to fill, would guard them from submitting to the humiliation of affecting too close an imitation of French manners.

Nor would it be difficult for them to adopt them as much as might suit their character. Nothing, it appears, but their high,

unbending spirit prevents their own mind from being as fruitful as that of the French in the invention of social graces. They have as delicate a tact respecting them ; it is also as easy for them to express in their air and tone those which fill their mind, and which they wish to let appear.

Frenchmen, on their part, constantly avow that the graces of Spanish women, even in the present state of Spain, make a great impression on them. Often do they praise them, at the expense of those of their own countrywomen ; nor can I have a doubt that, were the Spaniards highly improved, and become a people, at once, gloriously respectable, and deeply interesting, the French would gladly modify their social opinions and usages, agreeably to those that they saw prevailing in Spain.

Thus would they learn to make those opinions and usages combine with, and serve to strengthen in their mind, those steady sentiments of enlightened patriotism, which the example of the English tends to awaken in them. For the Spaniards, in adopting with the circumspection, which a high sense of their dignity would inspire to them, the social manners of the French, would certainly not neglect to form themselves to be lofty minded patriots, filled with the rational, practicable sentiments that the example of the English would inculcate to them.

They would, agreeably to the conjectures which I draw, from the consideration of their native disposition, amalgamate so judiciously, the English and French characters, as to prove that a social spirit may powerfully tend to fortify patriotic sentiments, by subduing those harsh, violent passions, that render men short sighted and forgetful of the public weal.

Nor is this the only advantage which would ensue, from the Spaniards being taught to feel an enlightened, generous emulation, to vie, in point of moral dignity, with the English and French.

When they would have learned, by contemplating those two great nations, to take, of their destination, a view conformable to the dictates of right reason, and to the positive application of the laws of virtue ; their honourable, enthusiastic mind, would soon teach them to comprehend that they ought to be moved to fulfil their destination, by grand principles of

virtue, infinite in their bearings, since such principles alone could furnish them with an internal motor to wise conduct, worthy their inherent greatness.

Though we may then, by considering the English and French, form, on sufficient grounds, our judgment relatively to the mode in which a great people should conduct themselves to become free, flourishing, happy and joyous ; I believe it would be in vain to expect to see the most wisely conducted nation, breathe, through its public and private institutions and customs, a sublime, consolidating virtuous spirit, till after the Spanish nation and government become fully enlightened, and that they prove, by their example, the dignity and strength which a rational, political and social system may acquire, when the people subjected to it, are engaged to maintain it, by pure, exalted sentiments of virtue.

The Spaniards will not have to imitate the fine qualities of the English exactly as they appear in them, for they are then too haughtily unbending to allow of any union being established between them and those soft feelings which crave elegant social enjoyments.

They will study them to more advantage when they see them extended into the Irish character. Those high, public qualities will in that undergo a first process, fitting them to blend with a talent for diffusing through society graceful attractions.

The Irish rank next to the natives of Great Britain, for an aptitude to take a comprehensive view of the whole round of man's duties, which view naturally fixes the attention on his public ones, as it is they that encircle and protect all the rest. But in proportion as they are less fitly constituted than they for attentively studying their public duties, they are more proper for considering the point at which private affairs and affections run into public ones ; so that they better perceive how both should be conducted, in order that the junction between them may be effected agreeably to the counsels of wisdom.

The Spaniards are more occupied than the Irish in an endeavour to make their private affairs and affections conducive to their happiness, so that their thoughts are more engrossed by them ; however, as their high, decided mind gives them a

vague desire to stamp them with a lofty, honorable character, I think that, once the example of the Irish taught them clearly to discern the species of combination that ought to take place between their private cares and affections and their public duties, they would, in their turn, set the Irish an example of a steady, ardent adherence to that line of conduct, which a wish to effect such a combination would suggest to them.

Thus would the Irish, while they would, skilfully, exert themselves, judiciously to blend the social sentiments of the Spaniards, with the sound determinations of the English to choose reason for their counsellor, in the formation of their government and practical opinions; learn from the latter, steadily to guide themselves, by taking rational views of their situation, in its vast variety of bearings, and from the former to feel such a glorious flame of enthusiasm as should, majestically, co-ordinate their views of this nature; and teach them to concentrate all the activity of their mind in the effort to attain them.

It is not merely the English character that will undergo a first process more adapting it to mingle, advantageously, with that of the Spaniards, before the latter will undertake uniting them together. The reciprocal influence between the Parisians and the Spaniards, will also, in its passage, become subject to a gradation that will prepare it for taking, on both people, its full desirable effect.

It is to the Gascons that this gradation will be principally owing.

I have already mentioned, that when their character is compared with that of the Northern French, some leaning towards a Spanish one may be recognised in it, though it be still French.

This leaning will enable the Gascons, whenever the Spaniards, become worthy of imitation, to unite, judiciously, their character with that of the French, more readily than could their northern countrymen. The latter will also be taught, by sympathy with the Gascons, to infuse a Spanish spirit through their native, social institutions, with more discernment and tact than they could acquire by immediately considering the Spaniards.

Should the views which I here expose of this subject, be at length proved, by experience, to be just ones, I think it likely that, whenever that time arrives, Bordeaux will hold a high rank in the eyes of the British, and, perhaps, of many foreign nations, as the emporium wherein the beauties of the French mind, and those of the Spanish, will richly combine together, and be cast in a French form, to the utmost degree at which the British, and probably other nations, can truly improve themselves, by instilling them into their own character.

Though nature, according to my apprehension, decrees that the principal part of the mutual moral influence of the English and French, must wind about, in a circuitous direction, to arrive at bearing, beneficially, on the two nations, yet I do not suppose that it is entirely to pass, between them, through the medium of Spain and Ireland. Various individuals of both England and France will, no doubt, repair to diverse places, for the sake of imbuing themselves with it, so that numerous English and French will cultivate each other's acquaintance at London, Paris, Bordeaux, or Madrid.

I imagine, however, that the natives of Great Britain will act wisely, if they seek, as far as may depend on them, to make the stream of French influence, moving round to them by Spain and Ireland, flow with a free and copious current.

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## CHAPTER V.

### COMPARISONS BETWEEN THE GASCONS AND THE IRISH—BETWEEN THE NATIVES OF BEARN AND BIGORRE AND THE SCOTCH.

If I be right in the notions which I have consigned to the foregoing chapter, the moral relations of the Spaniards with the English, and Northern French, are to be effected by the interposition of two intermediate national characters, that bear some affinity to each other: since it is well known, that a striking resemblance is considered to be discoverable between the Irish and the Gascons.

I do not mention this coincidence, with an intention to draw from it any conclusion contributing to throw light on the scheme of moral order of which I have undertaken to trace a slight sketch. But, as every peculiarity that marks the characters by which that of the principal part of the French nation glides into the Spanish, appears to me very interesting, I wish to make known, to the reader, all my ideas respecting the national physiognomy or character of the Gascons.

I shall therefore explain to him the few slight notions which I have had opportunity to form on this subject: and I shall also make him acquainted with a few cursory remarks which, taking a transient survey of the northern part of the French Pyrenees, I made on some of their inhabitants: namely, the natives of Bearn and Bigorre.

I observed two points in which the Gascons, notwithstanding that their aspect is French, as well as very brilliant and joyous, resembled my countrymen.

First—In a sort of smile, for which the Irish are remarkable. It is one expressive of vivacity, frankness and good nature.

Secondly—In an imagination whose unbridled starts are apt, in society, to betray them into very indiscreet emotions of vanity. When they exult in the idea of having said something, that causes them to be admired by the company or to triumph in a dispute, the joy which they manifest, and their eagerness in pushing their supposed advantages, often appear utterly extravagant and remind me of the Irish.

I have seen several Gascon fair ones, the graces of whose appearance and manners were, as I thought, very fascinating. They pleased me by artless, unstudied graces of behaviour, more than did, in general, the Parisian ladies. It appeared to me, also, that Irishwomen could much more easily imbue themselves, by sympathy, with the spirit which diffused itself through the simple, though refined attractions of the former, than they could with that which animated the more courtly elegance of the latter.

When I saw the Bearnais and Bigorrais inhabitants of the Pyrenees, I drew comparisons between them and the Scotch, as

these latter possessed the only mountain character with which I was acquainted.

I quickly recognised that the Scotch are much more chivalrous and adventurous than those natives of the Pyrenees.

The character of the Scotch is formed *by* their mountains, rather than *for* them. A laborious, hardy life, led among the most tremendous of them, would not charge a Scotchman with tasks sufficiently great to satisfy him. When his imagination would make him measure, with rapture, their stupendous height, it would be easy to read, in his ardent eye, that he was not merely enjoying the idea of arriving at their summit, but that the view of their great elevation, had awakened in him, vague aspirations, making him feel that he would take pleasure in losing himself above them, in infinite space.

The Scotchman, far from being disposed to bound his existence to his mountains, sighs to launch forth into other regions, and to find an opportunity of performing in them sublime actions.

The inhabitant of the Pyrenees, is strictly formed *for* his mountains. His calm, steady, considerate look announces a mind braced to the determination to undertake with undaunted perseverance the most painful, perilous toils, in order to prove himself a meet inhabitant of his mountains. He can take pleasure in standing on the dizzy brink of a menacing precipice, where no lowlander could rest firm, for the sake of cultivating every spot of arable ground which his frowning rocky steeps afford him.

The Scotch, as I have been told, till of late years, disdained to search their barren, mountainous soil, for spots susceptible of tillage.

The inhabitant of the Pyrenees, feels that in subduing his mountains to his use, he amply exercises his unshaken courage, as well as his physical forces and dexterity; nor does he desire any other triumph: his aversion is insuperable to quitting, even for a military life, the savage scenes in which, from infancy, he has been accustomed to display his prowess.

That pride in the exercise of hardy, intrepid qualities, inherent to the heart of man, and which often pushes lowlanders in pursuit of wars and dangers, has its cravings appeased by



such full fruition in the inhabitants of the Pyrenees, when they force their mountains to yield a harvest to their toils, or that they wander over them in pursuit of the ravening wolf and formidable bear, that the passions which continually arm lowlanders against each other, were a few years ago,—as many persons well acquainted with their morals assured me—almost unknown to them.

The inhabitants of the Pyrenees were, as I believe, when I saw them, the people of Europe, who, by the simplicity, goodness and peaceableness of their dispositions, realized the most nearly those images which we so commonly form to ourselves of what mankind would be in a state of innocence.\*

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## CHAPTER VI.

SPECULATIONS CONCERNING THE RESPECTIVE POSITIONS WHICH THE ITALIANS AND GREEKS ARE DESTINED TO OCCUPY, UNDER A WELL DEVELOPED SYSTEM OF SOCIAL ORDER, WHEN IT SHALL BE ESTABLISHED IN EUROPE.

When I had arrived at the conclusion, that the reciprocal influence of different nations, after they should have attained to their highest perfection, would not always pass principally from one to the other, by the most direct channels, I strove to conjecture which were the nations, besides the English and French, whom that part of the current of civilization flowing to them from foreign countries, would approach in a winding direction.

I had not sufficient knowledge to bear me out in forming many conjectures on this matter, however one occurred to me which, as I think it worthy some attention, I shall explain at length.

At the time that the Italians made their unfortunate attempt at revolutionizing some of their governments, the Spaniards were living under the one which they had established in doing

\* The visitors who, of late years, resort in crowds to the numerous spas of the Pyrenees, and particularly their servants, were, at the time that I speak of, daily corrupting the morals of the natives.

violence to their monarch, and it was apparently taking consistence.

Yet, after the deplorable failure of the Italians, they did not manifest the slightest jealousy or envy towards the Spaniards, for their being more prosperous than themselves in their revolutionary attempts. They had had, as I believe, many causes of displeasure against them, during the long course of their intimate connexion together, but that did not hinder them from sincerely rejoicing at the successful issue of the struggles of the Spanish nation against a despotic government, nor from ardently wishing that none of the leading governments of Europe, might endeavour to crush in the bud, their new institutions.

Very different were the sentiments expressed by most of the Italians, when, shortly after their forced submission to the governments against which they had rebelled, the Greeks rallied round the standard of freedom. The attempts of this people who, whatever their degradation might be, had never injured the Italians, were viewed by most of the latter, as I have been often assured, with the most rancorous vexation. They appeared to think that it was an unpardonable insolence on the part of the Greeks, to endeavour to become a free and glorious nation, while the Italians were forced to remain sunk in slavery.

Having been made acquainted with these facts, and proceeding on the supposition that a people, as long as they are crushed and degenerate, will be likely to view with an envious animosity the nation who, were they both great and flourishing, would be most proper to fill them with a generous emulation; recollecting too that the Romans, in the zenith of their power, showed a great wish to be instructed in Grecian arts and literature; I concluded that the Italians, whenever they make an effectual effort to exhibit themselves as a great, and glorious people, will not be near so much inflamed with emulation by the Spaniards, supposing them to set a fine example, as by the Greeks. Let the latter attain to shining forth an admirable people, vigorously employing all their splendid talents, under a free enlightened government, and the Italians

will strain every nerve not to rest long behind them, in arts, in sciences, nor in government.

As I think then that, that master science and art, that of understanding and establishing in practice, a good enlightened government—beneath whose fostering shade, virtuous civilized morals can alone flourish,—finds the British soil peculiarly adapted to it, and that I judge therefore that the civilisation truly proper to improve mankind, must originate in this part of Europe, ere it issue abroad into more distant nations, I conclude, from the foregoing premises, that it is first to diffuse itself into Greece, and that the example of that country is powerfully to contribute to rouse the Italians out of those indolent, inglorious habits, which render them at present, unprepared to welcome duly among them this invaluable blessing.

My remarks too on the native character of the Greeks and Italians, confirm me in the opinion, that the nations of our western Europe will, when the reign of the true moral order becomes universal, have a stronger, more immediate influence on the mind of the Greeks, than on that of the Italians.

The latter are at present inclined to imitate those nations who make a more brilliant figure in the world than they do, but this ductility of disposition seems to proceed from apathy and dissatisfaction with themselves, rather than from any lively sensibility to the advantages which they may derive from such an imitation.

Were the native character of the Italians so gloriously unfolded as that they could feel a conscious pride in it, though the most enlightened of them might endeavour to keep a similar impression stamped on it, with that which would mark the character of nations more distinguished than they, for a taste to study mankind with profit, for the sake of ascertaining the system of moral order, best adapted to them; yet I believe that such a study would be so repugnant to the nature of the Italians, that most of them would scorn to look for the principles, that ought to regulate a great commonwealth, any where but in the suggestions of their own minds, which would be so much under the control of a few domineering feelings as to overlook many essential points requiring consideration.

They would in consequence be liable to contract some partial, false bias, and particularly to adopt the notion, congenial to their haughty sense of their inherent grandeur, that nature formed them for a nation of warlike conquerors.

Finding insurmountable obstacles to their acting up to this principle, they would, I believe, be tempted to allow their spirit to become more relaxed, than that of the other western European nations, by the love of ease and pleasure.

To engage them to exert all the energy of their mind, for the sake of maintaining in their nation a system of society and government, in harmony with the political and social institutions of their neighbours, it would be necessary, I believe; to kindle in them such a vigorous, and enlarged flame of emulation as would animate them, did they see the Greeks become a glorious, respectable people, in consequence of having framed their government and social usages, so as to form a part of the system of moral and political order reigning throughout the west of Europe.

The character of the Greeks\* is also, I think, more one that invites the nations who study with most success the art of rendering mankind virtuous, orderly and happy, to communicate to them a knowledge of its laws and precepts.

The Greeks have somewhat a greater tact for studying mankind than the Italians have.† Like them however they study their fellow-creatures through the medium of a sensibly directed imagination, nor have they; any more than they, the power to dive into a neighbour's mind to discover, how sentiments fitting it to take advantageously a place in a society ruled by liberal institutions, can best be unfolded in it; which power

\* I have been formerly acquainted with several Greeks, but they were almost all Fanariots or natives of Constantinople. However, I have been told, that the peculiar features of character, which I observed in them, are still more strongly marked in the Greeks of the Archipelago.

† When I was at Naples, I have often gone into the gallery of the museum set apart for pieces of sculpture, where were several ancient busts representing particular individuals, the work of Grecian and Italian artists.

I thought, on comparing these busts, that those of a Grecian origin, denoted, more than did the others, that they were the work of an artist who could, on surveying a physiognomy, enter profoundly into the nature of the mind expressed by it. The countenance in them was wrought out by finer lines, communicating to it a stronger characteristic expression, than I observed in the Italian busts.

seems to be not often granted, except to the people whose imagination has more or less a metaphysical tendency.

The Greeks, though they have more knowledge of men than the Italians, appear like them to have none but what answers the end of enlightening them on the method of dealing with them, in order to work their way among them, and execute skilfully their own designs. In this kind of knowledge of mankind, the Italians are far from deficient;\* neither I believe are any of the people, with an imagination constituted like theirs.

If the Greek be more skilful than the Italian, in divining what passes in a fellow-creature's breast, his surplus of ability in this respect is at present no advantage to him, since it tempts him to delight in tricking and outwitting his neighbour.†

There is however, this remarkable difference between the Greeks and Italians, that the latter are naturally greatly disposed, when reflecting generally on the destination of human nature, to look inward on their own mind, imagining that they will there find written clear prototypes of the social system, under which the immutable decrees of moral order, ordain that mankind should be formed to live; while the former are greatly impelled by nature, to look abroad into the world for the sake of getting acquainted with the mind of man, and ascertaining what are the ends which he ought to pursue.

The Greeks seem, also, to me, less in danger than the Italians, of being ingulphed in an indolent love of pleasure. They may be strongly attracted towards its dangerous shoals, but the restless, energetic activity of their minds, must, I should suppose, have a constant tendency to draw them away from them.‡

\* I have seen several Romans whose shrewd, attentive, steady look, reminded me of that of an experienced sportsman, who is attentive never to lose sight of his game, and watches it closely amidst all its windings and doublings.

† I have often heard Greeks say, that their countrymen were easily tempted to be fraudulent in their dealings, because they were proud of their address in overreaching the persons the most on their guard, against being deceived by them.

‡ The Greeks do not seem to me to owe, like the English and French, their extraordinary vivacity to any uncommon quantity contained in their frames of the vital element. It rather appears to proceed from the bracing, invigorating nature of their climate, which I have heard them highly extol;

The mind of the Greeks appears to toss itself about in all directions : you might think, on observing them, that its object in doing so was to keep such a quantity of sensations stirring within it, that it might be vigilant to look into every recess of the mental portion of the persons contemplated by it, and not lose, by inadvertence or oversight, any opportunity that might be offered to it of becoming better acquainted with mankind.

Yet with all the pains that they take, thoroughly, to sound the heart of man, the Greeks,—if I may form a universal judgment respecting them, from having conversed with a few of them—only arrive at such principles in regard to the motives that influence it, as prove very great ignorance of the moral structure of mankind. Let them speak to you of a person whose conduct had been sublime and heroic, they try to prove to you that he deserved no praise for it, for that he had been determined to act thus, by the views which he took of his own interests. Ingenious; indeed, did they seem to me, in finding reasons for freeing themselves—though they did not appear to have bad hearts—from any obligation of gratitude towards those who had been their greatest benefactors.

I could not help thinking that, notwithstanding their confidence in their thorough knowledge of mankind, they proved that they were very ignorant of the moral principles working within them, since they did not perceive them to be influenced by any but selfish affections.

But though the Greeks, in seeking, sedulously, to dive into the mind of their fellow-creatures, conduct their researches to no good end, or even to a very fallacious one, they still have similar tastes with those of the western Europeans, who best know how to study, with profit, the dispositions of mankind.

In regard to these subjects, their mind comes in contact with theirs at unnumbered points, so as to take interest in discussing them with them.

and, also, from something peculiar in their conformation, that keeps their mental feelings in a more constrained, agitated state, than those of the greater part of mankind.

I shall here just notice, *en passant*, the singular contrast that prevails between the lively Greeks and the people with whom they are now so much connected, the phlegmatic Russians.

It, therefore, appears to me probable, that the Greeks, when their country has become more peaceable, will be fond of discoursing of social and political sciences, with foreigners better organised than themselves for understanding the mode of ruling and improving mankind; and that the most intelligent among them will see the necessity of inviting foreigners of this description much to frequent the shores of Greece, that their opinion on these important topics may influence, greatly, on that of the natives.

The form, too, of the Grecian countries, whereby so many of them lie open to the sea, will, I presume, engage a great number of foreigners to visit them.

I think it probable, also, that the love of studying mankind, which appears to be a prevailing passion among the Greeks, will make them remarkably fond of travelling, particularly into flourishing, well governed countries.

To conclude, I infer from all these remarks, concerning the Greeks and Italians, that it is the design of nature that the opinions of the former, relative to the mode of developing, in the human mind, a full round of orderly sentiments, shall be more immediately formed by the example and conversation of the enlightened natives of the west of Europe, and that, after they have, in consequence, given to nature's plan of moral order such extension as that their nation shall be of the number of those subordinate to it, their example shall, powerfully, contribute to determine the Italians to do likewise.

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## CHAPTER VII.

CONJECTURES CONCERNING ONE OF THE PRINCIPLES ON WHICH NATURE HAS MODIFIED NATIONAL CHARACTERS. APPLICATION OF THEM TO THAT OF THE PORTUGUESE.

By combining the inferences which I drew from my observations on the national expression of physiognomy, that I recognised in the natives of different countries, with what I had opportunity to learn relative to the peculiar features of their

national character, I arrived at the conclusion, that the influence of each nation is intended by nature to have a very beneficial effect on the mind of every foreign people, by contributing to give a noble, just expansion to their views, and to enrich their sentiments.

However, I judged that this influence, flowing from abroad, was to operate diversely in different countries.

Much the greater number of nations, I perceived to have something firm and unbending in their mind, so that foreign influence could not penetrate beyond its surface, nor regularly effect the fund of their dispositions.

But the Irish character appeared to me to be of a less firm and of a more transmissive nature, so that two contrary streams of foreign influence could meet in it, blend harmoniously together, and then flow onward, each, towards the nation with whom the other had originated, thus rendering it more easy for them to derive improvement, from their reciprocal influence, than it would have been had it reached them in a crude state.

But since nature's plan thus seemed to me to ordain that the Irish character should be eminently a transmissive\* one, I conjectured that she had not merely recourse, in one solitary instance, to this mode of facilitating, to firm national characters, the means of coalescing, judiciously, together.

I have not, however, except in one instance, enough of knowledge even to conjecture what countries furnish the precise national characters of which it is nature's design, particularly, to make use, in assimilating firm ones sufficiently to each other.

This one conjecture relates to the Portuguese.

The Spaniards whom I have seen, had a more penetrating eye, and more a look indicative of their being filled with a strong, immutable sentiment, than had the few Portuguese whom I have beheld. The latter looked more as if they would like to enjoy the present day, taking no thought for to-morrow.

The observation of such a distinction, joined to the public

\* I make use of the words which seem to me the most proper to explain my meaning: but if any writer takes the trouble of clothing my ideas in more technical language, I shall feel truly obliged to him.



reputation of the two people, has led me to suppose that the Portuguese character differs from the Spanish in being less decided, in order to serve as a passage from it to some other.

The Spaniards say, of a very jealous husband, that he is as jealous as a Portuguese. Now, if it be true that the Portuguese carry the passion of jealousy to a greater extreme than they, it is to be presumed that all their passions are liable to be more violently inflamed by the occurrences passing around them, which presumption serves to strengthen me in the conjecture, that they have a less decided character: a decided character grasps and abides, steadily, by one great thought, which weakens the impressions made on it by surrounding objects.

On the other hand, the people meant as a passage from one decided national character to another—if I may judge by the Irish—are, from want of being engaged steadily by some great subject of meditation, liable to have their passions continually roused with extreme violence, by the events passing before them.

But if the character of the Portuguese be a passage intended to unite the Spanish with some foreign one, which is the nation whose character is to be thus moulded by Spanish influence, communicated to it through the medium of Portugal?

This is a question upon which I have no grounds for forming a precise opinion. I think it probable, however, that the Portuguese character will be found to have diverse bearings, and to be proper to transmit the moral influence of the Spaniards to more than one nation.

Perhaps it is a link of the chain destined to unite together the English and Spanish characters: so that after the former shall have acquired somewhat of a Spanish cast in Ireland, it will be fashioned still more to a likeness with it by the Portuguese, ere it receive such a form as that the Spaniards can adopt it, without imposing on their native disposition an irksome constraint.

In like manner the Spanish character may also, perhaps, be wrought by the Portuguese, to be more congenial to the temper of the Irish.

Perhaps, too, that the Portuguese character will prove a medium through which the influence of the Spanish and South

American nations will pass to take united a reciprocal and advantageous influence in both countries.

Though the part of South America, once in subjection to the Spaniards, was rendered unhappy by their yoke, it does not follow that, were both countries independent and enlightened, the late Spanish colonies might not find much worthy their imitation, in the character and institutions of the Spaniards.

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## CHAPTER VIII.

### OBSERVATIONS ON THE SINGULAR APPROXIMATION OF THE IRISH CHARACTER TO THAT OF MANY NA- TIONS. INDUCTIONS DRAWN FROM THEM.

The most immediate end answered by the peculiar flexibility of the Irish character, seems to me to be the holding it prepared to make, in due time, the English and the Spanish unite together in one.

But I do not think it probable that that is the only end to be attained by the remarkable propensity of the Irish to reproduce, in some degree, in their character, the national features of mind of whatever people of whom they have a familiar knowledge.

Though I cannot trace the various effects which the Irish character is calculated to produce, in uniting together different national ones, yet, I make no doubt, that it is peculiarly proper, when it is fully formed, to exhibit a specimen of the grandeur and elevation to which a national character may attain, by blending together in virtuous accord, to the utmost degree possible, the diverse admirable qualities of mind which nature has distributed, separately, as though they excluded each other, to all the people of the globe.

The Irish, as far as I have had opportunity to compare them with the natives of other countries, seem to me to have a physiognomy which bears a greater resemblance to any other specific national physiognomy, than what those of any two people, mutually foreigners, bear to each other.

Thus, for instance, if you see a Russian, a Scotchman, and an Irishman together, you will find that the last mentioned resembles each of his companions, in a national expression of countenance, more than they do one another.

The air and manners, too, of an Irishman, seem to attest that his national character is compounded of those of any two foreigners, of different countries, with whom you chance to compare him.

Thus, if you see an Irishman in company with a Frenchman and a North American, should you turn your eyes upon him, after surveying the Frenchman, you think he has something of the unfashioned air of the American; but when, after considering the latter, you again look at the Irishman, you perceive that he is animated by a similar wish to study the laws of politeness, to what the Frenchman is.

Many nations think that the Irish have a striking resemblance to them.

For instance, the Scotch have often told me that there is little distinction of character between them and the Irish, except what may be traced to a difference of culture and circumstances.

The English, too, I believe, are persuaded, that with care, the Irish character might be assimilated to theirs. I attribute this persuasion to them, since they are pertinaciously anxious to have all the institutions, modes, and customs of the Irish, exactly modelled on their own.

The French, when in company with the Irish, do not, I believe, remark in them any likeness to themselves, being too much struck, to do so, with the observation of the difference between their national characters; however, they well know that the countrymen of the Irish, who are natives of other parts of the empire, consider that in levity and vivacity, they greatly resemble the French.

Italian travellers, who have visited the North of Europe, have also, I have been told, observed, that of all the people of the northern countries, the Irish were those whose character approached the nearest to that of the Italians. And yet it certainly has not as strong a likeness to it as to the character of the Spaniards.

The Germans, too, I hear, frequently say that the character of the Irish has a great affinity to theirs.

But the Irish character does not seem merely endowed with a remarkable propensity to approximation to many, or perhaps all, of the principal European ones.

It is also said to be like that of the East Indians, by being singularly under the government of an exalted, vivid, imagination.

Barbarous, ferocious, ignorant persons among the Irish, frequently, too, remind us somewhat of the savage people of America, by taking a certain degree of pleasure in torturing the victims of their rage.

If the Irish character, then, be found to bear a striking similitude to those of the East and West, as well as to the principal national characters of Europe, I think this remarkable singularity gives reason to conjecture that an uncommon collision takes place in it, between the dispositions and faculties which characterise the two principal extremes\* of the human mind; it appears to me that such a collision would, probably, be necessary towards making all the mental distinctions, whence proceed the varieties of national character, exhibit themselves, united together, in one people.

The two principal extremes of human nature, appear to me to exist in Western Europe and in China.

I never, certainly, heard of any likeness being traced between the Chinese and the Irish character, but yet I think it likely that, whenever those peculiarities of natural disposition which distinguish one nation from another, have been fully investigated, it will be found that the Irish character is, fundamentally, an European one, with a Chinese superstructure, and that it is owing to this remarkable combination that, whether you travel from Europe to China by the East or by the

\* In applying the definition of the two principal extremes of the human mind, I only advert to those nations who are amply enriched, by nature, with mental gifts, though they be, to an uncommon extent, of diverse kinds. If two nations differ widely from each other by the one being amply, and the other sparingly, endowed with them, it is evident that the collision of their two characters, cannot fertilize a people's mind sufficiently, for it to bear every mental and moral fruit congenial to man, in whatever soil he may flourish.

West, you still find people who, in their character, have a likeness to the Irish.

Other people may resemble the Chinese more than the Irish do, in particular tastes, because different workings of the mind may produce similar effects.

The character of the Irish, too, on account of the European activity which pervades it, may often assume a totally different aspect from that of the Chinese; but yet, notwithstanding, what information I have gleaned respecting the character of the latter, inclines me to think that it has various, striking points of resemblance with that of my countrymen.

Both the Chinese and Irish have a very profound sensibility to the joys of a calm, philosophical life; though the impetuous passions, as well as the vanity of the Irish, render them very unfit to realize it.

Both take a singular pleasure in the image of a life crowned with domestic bliss, and past in rural innocence; though if the Irish attempt to reduce it to practice, they find it insipid, and quit it, willingly, for scenes of discord and tumult.

The permanent ambition of the Irish, like that of the Chinese, is simply to support, respectably, their station in the world.

Many of the Irish are, like the Chinese, indefatigable in peaceable occupations, whether they have for object the cultivation of their mind, or the improvement of their condition; and, like them, they often take such pleasure in the consciousness of leading a laudable, laborious life, that they accomplish, daily, severe tasks, with unwearied cheerfulness, though they be not sustained by any hope of a nature to awaken in them a haughty sentiment of ambition.

The Irish are not, as are the Chinese, little under the influence of a sense of honour; on the contrary, this sense is remarkably lively in their breast.

However, the feelings of *amour propre*, whence this sense, in a great measure, originates, occupy a less space in their mind, than in that of the neighbouring Europeans.

If their sentiments of honour are extremely strong, particularly when they urge them to a generous, disinterested conduct, it is because, like the Chinese, they deeply feel the

intrinsic value of whatever is recommendable in conduct, and the wish which they feel to act accordingly, gives additional influence to the voice of honour, when it speaks to them the same language.

The wish to riot in voluptuous enjoyments, to which the Chinese are so prone to hearken, is greatly corrected in the Irish, by the consciousness that they were formed for a hardy, active life; and by the cool reflections, which they frequently make, on the folly of expecting earthly blessings to satisfy any desires but very moderate ones. Instead of surrounding themselves at home, like the Chinese, with objects which voluptuously flatter their senses, the Irish seek rather to make that home worthy of being agreeable to a chastened, philosophical mind. They love dearly to see themselves encircled, not only by a beloved family, but by a number of those relations, who have no right, but what they receive from their invitation, to consider their house as their home. They are also very remarkable, as I understand that the Chinese are too, for liking to collect around them a set of pleasing, friendly companions.

The Irish, in respect to their treatment of women, are differently disposed from the Chinese, as far as jealousy can be considered the motive which determines the latter to seclude them from the world. But where they follow this measure, because they wish them, as I may say, to breathe a purer air than they could do in the society of men,—and that seems to be their principal reason for having recourse to it,—the Irish, had they been left to themselves, when the progress of civilization had softened their imagination, would have been greatly inclined to do like them. Notwithstanding that they, in many respects, allow persons of different sexes, to converse together with a more unconstrained familiarity than is sanctioned by the customs of most nations, their imagination, did they attend to its suggestions, would often induce them to believe that the dignity of women requires them to live in a peaceable retreat, remote from the eyes of all profane creatures, and particularly from those of men.

## CHAPTER IX.

## FURTHER CONJECTURES DRAWN FROM THE CONSIDERATION OF THE MULTIFARIOUS ASPECTS PRESENTED BY THE IRISH CHARACTER.

Having now exposed my reasons for conjecturing that the Irish character, though fundamentally European, is finished in somewhat of a Chinese cast, I shall proceed to make use of this hypothesis, that I may raise on it another conjecture.

If it be true that nature has wafted, to this part of Europe, a little portion of that character which exists at the other extremity of the moral scale, it is reasonable to conclude that her motive for doing so is, by means of the influence of the Irish, greatly to diminish, for the Europeans, the difficulty of identifying with their character, those portions of a Chinese one, as well as of the nations lying between them and China, which, by being blended into it, would tend to its improvement.

But it is not probable that nature, in thus taking measures for promoting an easy intermixture of the national characters of distant parts of the globe, has confined herself to the establishment in Europe, of one solitary instance of a medium of this kind.

If she have in view the blending, in some degree, together, the European and Chinese characters, some people, in all likelihood, exists in the neighbourhood of China, whose character, though principally Chinese, will be recognised to have some intermixture of an European one.

Though I have but little knowledge of the traits of character which distinguish the Eastern nations one from another, yet that little, combined with my notions respecting the great characteristic difference which separates the European from the Chinese character, has sufficed to point out to me one particular people in the neighbourhood of China, who, in the main, resembling, in character, the natives of that great country, are still distinguished from them by an European turn of mind.

Before I explain myself further, I shall briefly recapitulate some ideas which I have already advanced, concerning the most prominent distinction that prevails between the European and Chinese characters.

This distinction seems to me to be caused by the sentiment of honour, which takes cognizance, very imperiously, of a great part of the conduct of the Europeans, and interferes but little with that of the Chinese.

In the latter the sentiment of honour seems combined with few feelings, except those radical ones which are constantly the first that it inspires. I mean those feelings which engage men, zealously, to watch over the chastity of their wives and daughters.

In the haughtier European, the sentiment of honour has a much wider range, since it commands a man to dread, still more, the dishonour that might attach, immediately, to his own person, than what the misconduct of the females of his family could occasion him. According to the country to which he appertains, he forms, in some respects, different ideas of an honorable, manly conduct: but all Europeans agree in the principle that cowardice is what most dishonours a man; that it is necessary for him to repel an affront with vigour; and to guard his person, as well as his character, from being ignominiously treated. These principles influence, with such vivacity and ease, an European's conduct, that he is always ready to observe them, without arming himself with a resolution to do so. Though his courage, in civil life, be rarely called into action, yet, however mild and good humoured he may be, there is something in his manner which vouches, so spontaneously, for him, that he possesses it, that few are the insolent persons, daring enough to insult him.

When I compare the vivacity of the Europeans with the insensibility of the Chinese, relatively to affronts immediately personal, and that I reflect, afterwards, on that ferocious sentiment of honour conspicuous in the natives of Japan, which orders them to be ever ready to die, and to destroy their nearest friend, rather than bear the shadow of a personal disgrace or insult, I conclude that there is in the character of the Japanese some admixture of the European.



The great Chinese portion of it, inspiring them with little respect for their persons, weighs them down so much that they cannot, without, a violent effort, act up to their conviction of its being their duty to repel, with courage, an injurious treatment.

They, therefore, strengthen their determination, by imposing on themselves the obligation to obey terrible and inflexible laws of honour, giving, by these means to their honorable sentiments, an exaggeration which, in spite of the tendency of their Chinese character to paralyze them, keeps them ever predominant in their mind.

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## CHAPTER X.

### CONCLUSION.

I have now disclosed to the reader the various conclusions which I have drawn from my observations and reflections on the distinctions of national character: I have also, to the best of my power, laid before him the train of deductions by which I arrived at them. Following these deductions, till they led to the foregoing conclusions, was not to me a task quickly expedited; many a year did I pass in closely observing the various countenances and shades of character, of natives of different countries; in endeavouring to generalize the ideas which these observations suggested to me; and in drawing, from my remarks, consequences which I afterwards rejected as erroneous; ere I arrived at taking those specific views of the design of nature, in impressing, on mankind, various national physiognomies, which compose the subject of this second part of this work.

Whatever judgment may be finally pronounced by enlightened judges, respecting the conjectures that I have hazarded in it, I hope that it will, at least, be granted that my speculations, concerning the destiny of different nations of the globe, are of a more consolatory kind, and more adapted to display the wisdom and beneficence of the Creator, in the establish-

ment of the order of nature, than are the opinions of the persons who believe that all nations are merely destined to run without end, in their turn, a similar career ; so that they shall, alternately, rise and fall, by the exercise of the same strong, hardy faculties, and by the same corruption of morals.

That all people, whatever be their national diversities of physiognomy, are sufficiently cast in the same mould, to serve, either in prosperous or adverse circumstances, as an example, or else a warning to each other, is a clearly proved fact, on which the principles of the historian are always founded, when he seeks to make the account of the various vicissitudes of condition which the nations, that have as yet figured on the globe, have undergone, profitable to mankind.

Perhaps too various revolutions, proving that the nations now in existence, are destined to act a pretty similar part with those of antiquity, either in mounting to a glorious eminence, or sinking themselves into a gulf of ruin, are still to take place, ere such a system of social order shall be established on earth, as, by giving to diverse national characters advantageous bearings on each other, shall prove that it was in pursuance of a wise plan, that nature instituted varieties among them.

Without pretending to decide whether the persuasion, to which I in some degree hearken, of my being able to discern a few points of the outline of that plan, be deceptive or no, I remain firm in the belief that there is hidden, in nature, a prototype of universal order, which mankind shall at last realize ; and that, when that time arrives, it will appear that national distinctions of character, are so wisely graduated, as to contribute, essentially, to the promotion and consolidation of its reign on earth.

From the views and notions, respecting the Irish character, which I have set forth to the reader, I infer that, when nature's system of order is widely established throughout Europe, the Irish will be more remarkable for blending, in just proportions, in their character, the various qualities, of which each predominates over the rest in the natives of some one or another country, than they will be for shining, by the exercise

of any of those brilliant talents which commonly imply that the mind of their possessor has rather a partial bias.

However, I am well aware of the great difficulties which the Irish must overcome, in order to establish, generally, in their hearts, such a rational self-government, as that all their latent good qualities shall spring to light, and duly balance each other. Never will they long persist in the accomplishment of such an arduous enterprise, without being greatly stimulated by the encouragement and example of neighbouring nations, particularly of Great Britain.

But, notwithstanding that their moral relations with the neighbouring countries must be exactly what they should be, in order to keep them steadily bent on placing and maintaining their own character in its state of highest perfection, the most judicious ascendancy which the influence of other countries could take over them would be of little avail, if their internal institutions and polity were not favourable to the wise development of the moral dispositions of individuals, and to the opinions and example of all the natives of Ireland having due weight in the community.

They cannot make their civil and domestic government such, as that they shall, faithfully, correspond to a wise system of national order, giving to and receiving strength from it, without operating so advantageous a change in the situation of women, as that their mental powers, whatever they be, shall receive as full a development as those of men.

What are the views which nature proposes to herself, in constituting women the companions of men; how we can best accomplish her intentions, and by what errors we are liable to run counter to them, shall be the subject of the remaining part of this work.

At present I shall finish my dissertation on the Irish character, by remarking, in reference to the treatment of women in Ireland, that, when we consider the present state of the Irish, how many causes combine to render them unprincipled and even ferocious, we cannot avoid being surprised at observing the great number of kind and generous husbands that are to be found in Ireland. In fact, the usual good conduct of the

Irish, in domestic life, helps to prove how deeply a sense of the virtues and good order that ought to prevail in a family, reigns in their heart.

Their respect for female dignity, and their high notions of the purity of morals becoming women, may easily lead them into error, by inclining them to think that they ought to lead a more secluded life than would encourage them to love virtue, or be favourable to their enjoyment of their due portion of happiness.

But where they learn, as they usually do at present, to take a more liberal view of the destination of women, they have—for contraries prevail, to a remarkable extent, in their mind—a very uncommon disposition to give them such an extensive influence over them, as shall be commensurate to the whole range of their vocations; inducing them to discuss, with their female companions, all their opinions, even such as relate to public measures.

How an influence so vast and important, could be rendered susceptible of a just, symmetrical form, that would convert it into a very efficacious means of softening men's passions, and determining them to hearken to reason, is what I wish particularly to point out; to this end, I shall endeavour to mark the kind of social institutions which would be most effectual, both towards investing women, regularly and universally, with a widely spreading influence over men, and also towards training them to exercise it with wisdom.



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### **PART III.**

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## PART III.

*On the station which the finished plan of nature destines to women, in the system of social order.*

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### BOOK I.

SUBJECT.

PRELIMINARY DISCUSSIONS.

#### CHAPTER I.

CONTENTS.

SOME OF THE AUTHOR'S VIEWS OF REVEALED RELIGION. REASONS FOR GIVING THIS EXPLICATION.

§ 1.—In this part I undertake to show, from the consideration of facts in the moral constitution of the two sexes, particularly in that of women, and of the evils that actually result from an erroneous treatment of them, that their present situation in society does not give nearly sufficient expansion to their intellectual and moral qualities. However, as a great enlargement of their sphere might certainly occasion lamentable disorders, if it were not effected in strict subordination to nature's views of a consummate system of social polity, I shall dedicate this book to some preliminary discussions concerning certain general principles, which must regulate our national institutions, whenever they shall be adapted to according, to the female character, the elevation and the important rank in society, which nature's decrees assign to it.

§ 2.—In all christian countries, the station assigned to women seems to have been determined by the authority of scripture, which, in the precepts that it has issued for the guidance of the female sex, is considered to have marked, very dis-



tinctly, the rank that it ought to hold respecting the manly one.

As I go counter, then, to a revered, universally received principle in deducing, from the natural operations of the human mind, arguments to prove what is the proper destination of women, I shall, before I enter on this matter, briefly recall to the reader's recollection the opinions that I have advanced in the first part of this work, relatively to the mode in which a religious belief should affect our practice.

§ 3.—As to natural religion, there can be no doubt of its leaving reason, guided by observation and experience, entirely free to arrange, to its liking, the whole economy of active social life; since all that natural religion claims is to be allowed to enter into partnership with reason, and to make use of the same materials to edify a more comprehensive, majestic system of national order than, without its aid, its partner could construct.

But revealed religion, as it is commonly understood, has much higher pretensions; for it commands us to give, in some points, to the social system, a certain form, without consulting the dictates of reason.

§ 4.—The belief that revealed religion orders reason to humble herself, in silence, before her, while she dictates some formal laws for the establishment of good order upon earth, proceeds, I think, from our not sufficiently perceiving that, though the abstract principles of duty which she enforces be ever the same, she does not now regulate the positive form in which they should be applied, as she did during the first era that followed the manifestation of our Redeemer.

#### § 5—*First era of the Christian Church.*

During the first era of the christian church, it was, in reference to the reception given to it in this world, in a state of sufferance, often enduring cruel persecutions from the secular authorities who were all opposed to it.

It was, in consequence, called upon to isolate itself, entirely, from temporal governments, by making no alliance with them; by merely commanding its disciples to yield them an implicit

submission, in all cases where they did not interfere with their undisguised profession of the christian faith; and by animating them to bear, with resolute constancy, the worst effects of their fury, rather than be intimidated by them into a denial of their Saviour.

At this time, the preachers of the christian religion not only explained the principles, which ought to govern men's hearts, but they enacted the statutes which were designed to stamp a precise form on every christian community. Nor were they decided in the choice of those forms by any other consideration, than the wish to give the simplest, most direct expression possible to the spirit infused throughout the mind of the sincere christian. Thus they taught their disciples to return good for evil; to bear, patiently, contumelious treatment; and to throw all their goods in common; obliging each of them, by this equal distribution of the mass of christian property, to be satisfied with the bare necessities of life.

They were rigorous in their enactments, from wishing to make zealous, not lukewarm proselytes; for they considered that if a man embraced the christian religion, without having such an ardent faith, as would enable him to bear up, for its sake, against the severest worldly misfortune, he might, by apostatizing from it, render himself more obnoxious to the displeasure of Almighty God, than had he never been a convert to it.

They were bold and authoritative in the promulgation of christian doctrines; for they had no fear of being suspected of hypocrisy; the sacrifice, which they made to their belief, of riches and every worldly advantage, affording ample testimony of their sincerity.

#### § 6.—*Second era of the Christian Church.*

In the second era of the christian church, that which still endures, it is, in regard to its situation in this world, in a state of triumph; since the secular authorities do homage to it, and refuse to countenance its foes.

Such an important change occurring in its position, though it does not make any alteration in the spirit which should

imbue the mind of the christian, prescribes to him, as appears to me, practical duties of a much more complicated nature; for he has now to study the method of improving man's condition here below, as well as to endeavour to fit himself, and those whom he may influence, for a better state.

Now, though these two duties, if a right conception be formed of the tasks which they prescribe, throw a clear, glorious light, on the nature of each other, yet are the positive actions which they recommend to our performance, very different from those which were enjoined to pious christians, at the time when their religion was persecuted.

In the division which the christian religion now makes of the government of the upright mind with reason, whose object is truly to civilize this world, the former confines herself to the aggrandisement and purification of the motives that ought to influence it, while the latter determines the direction which the conduct impelled by it ought to take.

The christian religion commands us to endeavour to acquire as much humility, in the sight of God, as its disciples were taught to exhibit, when it was recommended to them by their heavenly Master, meekly to turn their second cheek to the injurious smiter of one; but we must, nevertheless, not agreeably to the precepts of reason, who commands us, for the good of this world, to make our displeasure be usually severely felt by those who dare treat us unworthily.

In like manner, almsgiving and a distribution of all our goods to the poor, are enjoined us by our Saviour and his apostles. Careful, also, should we be to keep our minds sufficiently disengaged from riches, and replete with brotherly love, to render compliance with such an injunction easy to us, did experience, concerning the method of doing real service to mankind, justify us in thinking that we are now required, literally to fulfil it.

But since it is evident that, by thus parting, indiscreetly, with our wealth to the destitute, we should only act in a manner tending, totally, to derange the social system, and hold out encouragement to sloth and profligacy, it is our duty to endeavour to maintain ourselves with integrity, in the place which that system assigns to us.

§ 7.—If the christian religion, instead of being persecuted, be now held in honour by the secular powers, and that it no longer obliges us to any painful, palpable sacrifice, the preachers of it have, at present, no opportunity to prove that, in earnestly inculcating its doctrines, they are, solely, moved by a sincere, disinterested zeal. Their real object may be to gratify their pride, and advance their worldly ends, when they distinguish themselves as the warm advocates of religion.

It is true, that if they preach the pure precepts of christianity, we are not obliged to examine into their motives, and that charity sometimes forbids us to doubt their being sincere ones.

However, though we should not be prone hastily to accuse the zealous christian of being hypocritical in his professions, it is, nevertheless, certain, that if we allow worldly minded men, by assuming the mask of religion, to extort from us such reverence as is only due to the truly pious person, they will, by degrees, so grievously pervert the profession of christianity, that they will make it serve as a specious veil to hide many a sordid vice, which they will teach gradually to sap the morals of the people.

Since the christian, then, can no longer prove his sincerity and constancy, by renouncing every worldly advantage, to tread in the steps of a crucified Saviour, I do not think that the same tone of personal authority, with which the rulers of the church once enforced its precepts, becomes them now.

As they are not called upon to lay down their lives, nor fortune, for the love of Christ; as by a public adoration of him, they even facilitate, to themselves, the means of increasing their worldly prosperity, I think that they should humbly refrain from obtruding their religious sentiments on others; and be less anxious to gain converts to them, than to regulate, so carefully, their own hearts and lives, that their light may shine before men, and teach them to revere those religious principles to which their exemplary conduct is owing.

§ 8.—The obligation which, as I think, the christian religion is now under, to coalesce with reason, for the sake of improving the social systems which relate to the good govern-

ment of this world, offers another motive for engaging its professors to be meek, tolerant, and unobtrusive in the desire to make converts to their way of thinking.

While christianity was still a persecuted religion, its disciples had no inducement to profess it, unless they sincerely believed it, and were determined to charge themselves with the duties which it prescribed.

If, therefore, they suffered their zeal to relax, the rulers of the church were entitled to reproach them, severely, for failing in a voluntary engagement; and for aspiring to be chosen servants of Christ, though they did not seek to prepare themselves for such an awful sublime vocation.

But, at present, that an universal respect is paid to the christian religion, by the government and the people, it may, truly, be said, that "Many are called, but few are chosen."

Every one, swayed by early instructions and general example, thinks it his duty to pronounce, with reverence, the name of Christ, though his heart be far from him: in consequence, there are, perhaps, fewer persons penetrated with the spirit of christianity, than there were at a time that Paganism was the religion of the state.

However, those who are little more than nominal christians ought not, therefore, to be severely reproved by sincere ones, for, in general, they act up to their lights, never having made professions of devoting themselves more than they do, to the service of our Saviour.

Nor is the government, which seeks to maintain, in vigour, in the nation, a social system agreeable to reason, to desert these lukewarm christians, because it may have cause to fear their not being of Christ's fold. Our Lord frequently foretells that the greater number shall ever refuse to be added to it; but the government, whose object it is to establish a good order of things here below, is bound to seek to render much the greater number of its subjects happy and respectable. Nay, it should endeavour, as much as in it lies, not to lose one of the persons committed to its care, but to give such a bent, to the pursuits of the nation, as that every one of its members should find sufficient inducement to make himself a valuable portion of the community.

It being reason's province to seek to reduce all mankind into a happy, flourishing society, while christianity influences only the smaller number, they must draw, from different sources, the laws to which they exact obedience; those of the former must have a lower origin than the doctrines of christianity, and be suited to the natural man.

But where mankind live agreeably to the spirit of a wise, rational form of government, the zealous christian would act as a perturbator in society, did he go about scrutinizing men's hearts, to discover and censure the persons who, according to his way of thinking, are not guided by genuine sentiments of christianity.

A rational system of social order, imperiously requires, that he who fully submits to it, shall not be bound to yield to any person, taking upon him to instruct mankind in their duties, an account of his thoughts and conduct.

As the positive duties prescribed by reason are, in a great measure, the same as those enjoined by the christian religion; as almost every one yields a formal homage to that religion, and few are called on, publicly, to prove their devotedness to it, by painful sacrifices, the line of demarcation between the sincere and the nominal christian, is not marked with such precision, as that it can become the former to speak, with a tone of superiority, to the latter, concerning his religious duties.

§ 9.—Besides, as reason now considers herself entitled to sound the nature of the christian religion and to examine its proofs, and as that faculty is widely developed among mankind, individuals are the less disposed to acknowledge, in their fellow-creatures, a right to erect themselves into guides, entitled to summon them to quit erroneous paths, and to follow them into the way of salvation. Attempts made by the members of society, to dictate to each other in these important matters, could only be productive of hot disputes and rancorous animosity.

§ 10.—The principal method by which, in these countries, men can now be excited to receive, with sincerity, a pure, christian faith, seems to me to be to convince reason of the important benefits which accrue from the wide diffusion

of an efficacious belief in the divine origin of the christian religion. This is to be chiefly done, not by abstract arguments, which too commonly only serve as a kind of tilting to exercise the intellectual powers, but by sensible pictures, warming the heart, and proving to the understanding, that the christian religion, rightly understood, far from being in opposition to reason, gives, to the system of order devised by her, such durable strength as reason, herself, would fail in her endeavours to communicate to it.

In order to make the christian religion thus co-operate with reason, and yet not become an instrument employed by her to promote her designs, they should each act independently, which they might do with safety; their views accord so well together, that each, in seeking to promote her own would advance those of the other.

§ 11.—Reason should frame her code of laws to regulate human societies, entirely from the consideration of those dispositions in the heart of man, by the right developement of which he may be trained to be fit for happiness and good order. She, therefore, requires to descend more to the indulgence of his natural propensities than the christian religion does; and must allow him more enjoyments than the ardent christian would permit himself to taste. However, she is not opposed to the stern abnegation of self which the latter regularly practises; on the contrary, she marks her approbation of it; and she trusts that the influence of the christian religion, though it act independently of her, and though it be not invested with secular authority, will guard men from abusing of the condescension which she is obliged to manifest towards human infirmity, to such a degree as to weaken the moral, social system.

§ 12.—Reason, by her government of human societies, will prepare men for sincerely doing homage to the christian revelation, through the medium of her alliance with natural religion.

Though all mankind are evidently free to form what opinions they please respecting natural religion, yet is it probable, on account of the subordination to reason, in which it is susceptible of being placed, that most of the good subjects who were content to obey the laws promulgated for their govern-

ment by the latter, would willingly embrace opinions favourable to a system of natural religion, proper to enhance reason's authority. If this were the case, reason and natural religion united, would, very frequently, prepare the human mind, converting it into good ground, ready to receive the doctrines of our Saviour, and bring forth abundant fruits of faith and good works.

As I conceive of natural religion, the christian revelation stands, at present, in a relation with it somewhat analogous to that which a venerable mother fills, in reference to a wise son, arrived at years of maturity. He regards her with the most profound reverence, and hearkens, dutifully, to her counsels, that he may ever keep his sentiments pure and disinterested, like hers. But his sphere, relatively to the affairs of this world, is much wider than hers, and obliges him to have many opinions respecting the best mode of conducting them, and of making them enter into the eternal, universal system of order, which do not fall under her cognizance. He does not, therefore, take her, but reason, for his adviser, when he seeks to form opinions of this nature.

Reason was originally appointed the tutor of his infancy, by his Father, the Holy Spirit of God: and he still finds that he cannot neglect its precepts, without falling into error.

Nor does the meek, pious mother, wish to step out of her province, to dictate to her son, in matters that lie beyond it.

On the contrary, she gladly listens to him, while he teaches her to perceive the application that can be made of her abstract principles, to the positive views, offered by reason, of the destiny and duties of mankind.



## CHAPTER II.

A SYSTEM OF EQUAL NATIONAL LAWS, COULD NOT EXTEND AN ADEQUATE PROTECTION TO WOMEN, ON ACCOUNT OF THEIR NATURAL DEPENDENCE ON MEN. USE OF THE SENTIMENT OF HONOUR. INQUIRY INTO ITS OPERATIONS, AND THE MODE OF DISCIPLINING IT.

§ 1.—As far as all human beings can be comprised in one impartial view of the duties of government towards their subjects, national laws of justice, in most christian countries, at present secure to woman pretty nearly the same civil rights as to man.

But were there no other laws to defend women from harsh treatment, they would be liable to grievous oppression, for they are weak and naturally dependent on men; so that laws framed on the principle of their being equally able to take care of themselves with persons of the stronger sex, would leave them greatly at their mercy.

It does not appear to me, that the most judiciously combined system of national laws could possibly extend an adequate protection to women, for, did they try to force the men with whom they are connected, not to abuse their power over them, they would often create discord, and finish by alienating from the females, their proper protectors, which would, in many cases, be a worse evil than the one that the laws had so imprudently sought to remedy.

§ 2.—If, then, the national laws of justice cannot, as far as the sexes must be considered unequal in power, hold out an available support to the weaker, what is the law or principle to which women must trust, for having their rights duly respected?

The principal law to secure to them a tender, indulgent treatment, is certainly that of christianity. Men, who prove themselves sincere christians, give, to women, the best pledge possible of their determination to take, agreeably to the relation in which they stand with them, a kind, conscientious concern in their welfare. However, the christian religion, alone, will not keep the thoughts of men sufficiently fixed on

the affairs of this world, to make them vigilantly attentive to support women in their proper station in it. After that they have, by the assiduous use of their reason, clearly ascertained what that station is, it would be advisable for them to hold themselves in subjection to some law or principle, which should excite them, carefully, to examine the order of things constituted for the benefit of this world, and dispose them ever to maintain women in the rank which they ought to hold in it. This law or principle seems to me to be that of honour.

As far, then, as all mankind are equal, impartial laws of justice ought to oblige individuals to deal, equitably, by one another.

As far as the natural inequality of the sexes and their relations together, render it impossible for justice to reduce their rights to one common measure, the care of maintaining the weaker in the full possession of those which enlightened reason pronounces that it ought to enjoy, falls to the principle of honour.

§ 3.—But if this principle be thus invited to take so large a share in the regulation of the social system, it ought to be carefully trained, and taught to look on the national laws of justice and equity as the ground work of all its decisions, so that they may be seen fairly to emanate from them.

§ 4.—It is the more necessary to discipline the principle of honour if, as I believe, the moral and intellectual advantages of nations of different parts of the globe ought to be so melted together, that they may all duly come to light in the character of the same people, particularly of the Irish, without any overpowering the rest. To produce this happy accord, each people ought, carefully, to avoid the extreme into which it is naturally disposed to fall.

The extreme of the Irish, as of all the nations in this part of Europe, is, to allow themselves to be hurried away, blindly and vehemently, by the principle of honour, while that of the Chinese is to be too little governed by it.

It is indispensable, therefore, to the reign of good order, that the Irish, and, in general, the western Europeans, learn, rationally, to guide and moderate their sentiment of honour.

§ 5.—I believe that nothing effectual can be done, towards

giving to the sentiment of honour, a right direction, without making a close union between religion and honour.

As hitherto little regular, judicious culture, has been given to the sentiment of honour, it has not, in consequence, produced much fruit of value; I am, however, not the less convinced, from the observations I have made on it, that it might serve greatly to develope and fortify men's virtue, if it were made to act in harmony with the religious sentiment, in a manner agreeable to the plan of nature.

§ 6.—It has long been remarked, that nature likes to employ, in all her designs, two principles or agents, placed in a sort of opposition to each other.

This manner of proceeding, on the part of nature, is particularly remarkable in the structure of the human heart. All its sentiments are placed, I may say, *vis à vis* others, with which they contrast.

Sometimes one of the opposite sentiments is destined to overcome the other, and by its triumph, to strengthen the virtue of its possessor.

Sometimes the two ought to unite together, to attain the same end; and by their mutual influence, correct the excesses into which each, taken singly, might lead.

It is so true, that each sentiment or disposition of mankind, is counterbalanced by one of a different species, that, according to the point of view in which we contemplate nations, we may, with equal truth, ascribe to them characteristic distinctions, quite opposite to each other.

If the same thing cannot be said of the qualities of individuals, it is probably because that each man, from his education, and the circumstances wherein he is placed, acquires the habit of living according to a certain rule, which prevents the sentiments that contrast with each other in his mind, appearing in a manner to strike the attention.

The sentiment of honour, appears to me both to contrast and accord with the religious sentiment, in a manner to show that they are perfectly adapted to unite together in the same breast, and to correct, each of them, the failings to which the other might incline men.

The religious sentiment disposes us to an innate conviction of our present misery, and to a deep feeling of humility.

The sentiment of honour gives us a lively, instinctive sense of our grandeur and dignity.

The religious sentiment makes this life appear but as a fleeting shadow, so much does it absorb us in the thought of eternity.

The sentiment of honour dictates laws to us, solely, from the consideration of what becomes us, relatively to our station on earth.

Religion, as it leads us to believe that virtue will be greatly rewarded and vice severely punished, cannot avoid engaging us to seek the one and shun the other, rather on account of the consequences that they may have, than for their intrinsic beauty or deformity.

Honour bids us act nobly, because it suits our nature to do so, and let the consequences be what they may.

Both religion and honour order men to support the dignity of their nature, rather than look immediately for happiness. But religion bids us be content with our own approbation, and that of our invisible judge, honour makes us seek that of mankind.

The virtues that religion recommends are those which dispose us to live in peace and harmony with all mankind.

The good qualities, particularly dear to honour, are those which enable men to overcome evil and triumph over their enemies; such as courage, activity and resolution.

Religion disposes the great majority of mankind to give up to those, whom they think better informed than themselves, all independence of sentiment.

The individual swayed by a strong sentiment of honour, though he has, in fact, great deference for what this sentiment dictates to other men, still claims, in regard to the affairs over which its jurisdiction extends, an independence of every tribunal but that of his own mind.

These distinctions between religion and honour are such, that, if these two sentiments were carefully cultivated together, no part of men's mind would be left unimproved. They would not be induced by their religion to detach themselves,

too much, from an order of things having in view the happiness of this world; nor would their sentiments of honour cause them to be so occupied about the duties of the present moment, that they would forget to enlighten their judgment, by considering their conduct in all its consequences and bearings.

• § 7.—The teachers of mankind have, in general, a very different manner of contemplating this subject.

From observing that religion and honour see the world under opposite aspects, they conclude that these two sentiments are hostile to each other, so that that of honour ought not to be cultivated in the youths, who are particularly designed to attend to the duties of religion.

It commonly happens, that when men perceive two principles impelling the human mind, that seem to have contrary directions, they conclude that they ought to have a separate action, and disposing of them accordingly, they make both of them lead to great errors.

Yet a little observation and reflection on the dealings of men, might, I think, suffice to convince us that religion and honour should not scorn each other's alliance.

He who makes an extraordinary profession of religion, and understands it so that it renders him totally insensible to the voice of honour, exhibits it in a very repulsive light, by depriving it of all its majesty. He is commonly regarded as a canting, designing hypocrite, and too often this suspicion is well founded.

Honour, where it is not connected with religion, degenerates, often, into such a senseless, savage principle, that instead of making men respectable, it renders them contemptible.

It hardens their heart, by filling it with pride and selfishness, teaching them to sacrifice all their fellow-creatures, rather than not punish the smallest injury, which their passions, usually unjust, represent as having been done to them. It permits them to act with the greatest meanness, since it allows them to do any base action that may serve their interest, thinking it enough not to let any one dare to reproach them with it; whereas, a really noble sentiment of honour, teaches its

possessor to do no action which he may fear to lay open to public inspection.

This degenerate sentiment of honour, is even liable to desert altogether its possessor, when it finds itself much in opposition to his interests ; leaving him free to descend to the most abject flattery, or to bear the most contumelious treatment, when he has to deal with persons more powerful than himself.

Honour, when it is thus degenerate, does not, with all its high pretensions, hinder the person ruled by it, from feeling that general contempt for himself and all human nature, to which so many men are inclined.

If the system of social order, with which the sentiment of honour learned to consider itself in harmony, were, perfectly, that which religion opens to our view, this sentiment would acquire a calm and lofty character.

In fact, though religion teaches us to be humble, in causing us to reflect on our relations with the Almighty, it makes us feel infinitely grander, in consequence of the system of order in which it places us, than does any other moral principle.

Let, then, the lively feeling of their dignity, which the sentiment of honour inspires to men, rise up and spread itself in the midst of the awful views that religious meditations offer to their internal vision, and they will feel, to the highest degree, the grandeur of their nature. But they will feel it with mildness and humility ; with a submission to the will of God, and benevolent affections towards mankind, which will render easy to them the exercise of the most elevated virtues.

§ 8.—In order to unfold and enlighten the sentiment of honour, in youths who particularly design to consecrate themselves to the service of religion, it would be necessary to begin to cultivate it in their breast, in the inclination to which it most strongly attaches itself.

This is the military one.

It is unnecessary for me to decide whether the sentiment of honour, though often ill understood, be not, in every state of the world, the cause of men's valuing themselves on having a martial character. However that may be, it is certain that

once this sentiment begins to speak to their heart with authority, it redoubles their passion for military achievements.

When I express the opinion that the sentiment of honour ought to be well cultivated in this its principal tendency, particularly in respect to the youths destined to a religious calling, I am far from meaning that every man, who intends to devote himself to the service of God, should begin by being a soldier, and awakening, in his heart, a flame of military ambition.

This would not be cultivating and carefully training in him the sentiment of honour; it would be delivering him, blindly, over to its impulsions. But I think that it would be most desirable that he should learn to distinguish himself by such hardy, robust exercises, as should both require great courage and leave no doubt of his possessing it.

I think, also, that if he were to serve some years in a corps of militia, where he would have to undergo considerable fatigues, and which was destined, exclusively, to the defence and security of his country, such an institution would have very great advantages.

It does not seem to me, that the public can have a better pledge of a man's being inclined to serve his God, in a manner that may render him a firm support to the good order of society, than to see him devote his youth to patriotic toils.

However, though I think that the habit of applying to such honorable, useful labours, would be the surest means of preserving young men from the adoption of bigotted, intolerant notions, or of a narrow minded fanaticism, I do not mean, that a hardy education should be so necessary towards qualifying a man to become one of the spiritual guides of the people, as that no one should have an opportunity to employ his talents in instructing them from the pulpit, unless the robustness of his constitution allowed of his undergoing great bodily fatigue. I merely wish that the principle were generally admitted, that military labours, when they are undertaken from noble, patriotic motives, tend, more than any other species of education, to give to the character of young men, that elevation, amiability, and refined love of social order, which it is particularly desirable to find in the ministers of religion.

Such an opinion, generally entertained, would be sufficient to make all the young candidates for religious orders, whose health permitted them to lead a hardy life, distinguish themselves by their zeal in preserving the peace of their country.

It is not merely to a patriotic, military profession, that I should like to see the privilege accorded of smoothing the way to church preferments, for those who have exercised it in a manner to deserve respect and admiration. I should wish a man's acquitting himself, with integrity and disinterestedness, for many years, in any sort of liberal employment, to be what should particularly recommend him to the favour of those, who would have the right of disposing of offices relating to religion.

This is a different principle from what is usually followed. In every respect, when a youth is designed for a situation in which a character, particularly pure and noble, is required, care is usually taken to set him apart from the affairs which engross the attention of the crowd.

The supposition is thus proceeded on, that all temptations come from without, and that virtue may be perfected by avoiding instead of resisting them.

But temptations rise principally from within, from our own passions, and when we are disengaged from the necessity to occupy ourselves about our worldly affairs, our enemies, sprung up in our bosom, only become the more powerful and we have the less force to resist them. It is not in vain, that Providence has condemned mankind, in general, to the necessity of labouring for a livelihood. In doing so, they are, sometimes, exposed to great temptations to covetousness and rapacity; but it is in overcoming these temptations that their virtue grows firm and strong.

When I would, therefore, wish to find men distinguished for their virtue and the superiority of their views, I would not go to look for them among the youths who have been trained never to labour immediately to advance their personal interest—I would seek them, on the contrary, among men old enough to have their character completely formed and known, and who, in a long course of years, would have attended, wisely, to the advancement of their own affairs, without having



done one action which could impeach their probity, their honour, or generosity.

Though all professions which contribute to increase the national prosperity are honorable, some may justly be looked on as more so than others, because they require those who exercise them to have received a liberal education.

The acquisition of liberal knowledge is, undoubtedly, a great means both of unfolding the sentiment of honour, and of rendering a man fit for the situations which tend, considerably, to increase his influence over the public mind.

It would be, therefore, necessary to choose the ministers of religion among those who had exercised a profession, which required their mind to be enriched by literary and scientific knowledge, or, at least, which had not been contrary to their acquiring it.

According to these ideas, men would begin to discharge, publicly, the most distinguished offices of religion, much later in life than they do at present. This would, in my opinion, exhibit religion under a form of greater dignity; and I know, that several reflecting persons, differing in their modes of faith, think like me.

Young men are often fitter than more aged ones, to fill those public stations, in which force, energy, and a daring spirit, are peculiarly requisite; but where the duty to be accomplished, is to preach peace and brotherly love; to exhort, to reprove, to recommend the purity of the heart, and to show what vigilance ought to be used to prevent vice from lurking in any of its folds, I think that the diffidence becoming them ought to make young men slow in assuming such a tone of authority. They should pass some years in watching over themselves; in getting acquainted with the temptations which they have to encounter, and in resisting them with steady firmness, ere they set up for teachers of the people.

§ 9.—A sentiment of honour, to be really noble and beneficial, ought to be united to one of generosity.

By honour, I understand, a jealousy to assert the rights, or a zeal to pursue the conduct, which we consider necessary to the maintenance of our own dignity.

It is founded in self-love, and is in danger, in consequence, of becoming selfish.

By generosity, I mean such an extension of the sentiment of honour, as shall make it proceed from social, as well as self-love.

The honour of a generous man, requires him to respect his neighbour's feelings as much as his own, and teaches him to form no pretensions that are not consistent with the tenderness and indulgence which he owes to his fellow-creatures.

According to this definition, a man may be honorable, in a sort of way, without being generous, but he cannot be generous, without being honorable, although he may be good and compassionate.

§ 10.—Though the sense of honour often appears to be a quick, unreflecting emotion, it, nevertheless, contains in it the elements of an orderly sentiment: for it tells us that we hold a respectable place in a system of moral order, and that we ought to be supporters of it.

Thus this sentiment usually speaks with peculiar vivacity and authority to men of high rank; founding the despotic empire which it takes over them, on their knowledge of the elevated place which they hold in the social system, and on the principle, that they, in consequence, acknowledge, of its being their especial duty to be guardians of it, and its most respectable members.

§ 11.—The sentiment of honour, particularly, requires that men should have the exercise of a free will.

Where fear or compulsion is made use of, or the laws and customs, to oblige us to submit to something revolting to honour, this sentiment flies away and considers the matter as one it has nothing to do with.

It makes an exception to this rule in respect to courageous qualities; which it considers so indispensable to a manly character, that even where men are threatened with punishment and disgrace, in case they are proved to want them, it does not the less call upon them to show that they possess them.

In other respects you run the risk of stifling a man's honour, when you do not leave it supreme judge of what it be-

comes him to do, in those matters which, it is told by nature, ought to be of its competence.

The sentiment of honour does not find amiss that the positive, national laws shall fix the conditions by which property is divided and secured to its owner.

If they be agreeable to a natural sentiment of justice, their influence occasions it no constraint.

It often excites men to settle their differences in relation to pecuniary affairs, without having recourse to them: but it never feels indignant at their being obliged to acknowledge their authority.

Honour does not, in most instances—and perhaps under a perfectly well regulated government it never would in any,—oppose itself to the vigilance by which the laws prevent individuals from committing violence on the persons of each other.

In a word, that first ground work of a good government wherein all individuals appear as the natural equals of each other, is considered by honour as belonging to the domain of impartial justice, who can regulate her balance by exalt rules. But in all those connexions between men and women, in which there appears a natural superiority on one side, honour takes upon itself to prevent any abuse being made of it.

It affirms, that it is to it, and not to equal laws, that women, in all those connexions, must trust, to have their natural rights and dignity respected.

The legislator should, therefore, be aware not to intermeddle, unless with great caution and discernment, in any of those disputes between men and women, in regard to which the two sexes cannot, consistently with the principle of order, be treated as equals.

## CHAPTER III.

## PUBLIC OPINION.

§ 1.—If honour is to be left independent of any tribunal but its own, how can this restless, imperious principle, be sufficiently regulated, for its action to be uniform in the diverse members of the state, and tend, in them all, to the public good?

The influence of religion cannot be trusted to solely, for making the sentiment of honour, in each individual, accord, harmoniously, with the same sentiment, in each of his countrymen, and with the wants of the nation; for religion, being a monitor which addresses itself, separately, to the consciences of individuals, is obnoxious to being misinterpreted, perverted, or neglected, when their passions are strong, and that they want for judgment.

The sentiment of honour, in each individual, is rallied round one common standard of what is right and noble, by the influence of general opinion.

If, then, as I think, it is of the utmost importance that this sentiment, which teaches mankind, by a lively, instinctive feeling, to prefer, to every other blessing, acting up to the dignity of their nature, should be carefully cultivated in a nation, it follows, also, that it is of great consequence to form and enlighten the public opinion.

Opinion must, however, be totally unshackled, for if each man did not form his by judging for himself, he would be governed by blind, slavish prejudices.

Opinion, from its nature, as it exists in the mind, always imagines itself free, even when it is enslaved.

§ 2.—An opinion, to be permanently general, must either be adapted to the circumstances and habits of a nation, or else be agreeable to those sentiments of moral beauty and true happiness, which are clear to every enlightened mind.

In the first case, the general opinion is always, more or less, a prejudice, to which people attach themselves strongly, without daring to examine it. However, if this prejudice be justly dear to them, because it has long had such an influence on

their conduct, as to render them happy and respectable, it may, in some points of view, be looked on as a liberal opinion adopted from the wisest motives.

The guides of such a people would do very wrong to try, otherwise than in a slow, cautious manner, to enlighten them respecting any error which their opinion, considered abstractedly, might contain.

But when circumstances have not led to a people becoming grand and flourishing, though their opinions be, in some respects, false and contracted, when they are particularly in such a state that they are attached to no system of order, because no respectable system has regulated either their character or situation, and that they are too enlightened to bend themselves, with affection, to any other ;—when they are in such a state of disorder and confusion, those who seek to establish, among them, a firm, general opinion, fit to support a solid system of good order, cannot, I imagine succeed, otherwise than in basing that opinion on immutable, moral truths, and by showing how they may be applied to practice, by institutions perfectly adapted to the people's national character.

§ 3.—I have shown, in the first part of this work, that the national system of jurisprudence should be directed to the punishment and repression of vice, rather than to the reward of virtue. I have, also, remarked that it is necessary to frame national laws with great care, because the passion of fear, to which they should chiefly address themselves, ought not to be, and you cannot make it so, the leading one of the mind.

As it is the passion of hope which commonly influences the mind in its pursuits, while national laws can do little towards the right management of it, it is essential, towards the establishment of a noble plan of order, in the character of a nation or individual, that public opinion shall serve wisely to guide this passion, as well as the sentiment of honour.

From the influence which general opinion has over the passion of hope, and over the sentiment of honour, it may be considered as the great natural agent which determines a national character.

Where the general opinion is elevated, firmly pronounced,

and favourable to a pure sentiment of honour, you may expect the people to shine by a display of the noblest qualities.

Where the general opinion is perverted or repressed, the people will be little capable of doing aught proper to prove that they merit consideration.

§ 4.—The positive, national laws, can directly do little towards forming the public opinion. Even when they intermeddle with it, they can only abase it, by hindering it from declaring itself, or denying it the means of instruction.

The legislator who sincerely desires to improve, or rightly to form the public opinion, ought, as far as he can with discretion, to create laws corresponding to a perfectly enlightened opinion, because the readiness with which, in moral operations, causes and effects change place, is such, that the laws which a wise opinion would suggest, would prove the most effectual means to produce such an opinion, if they were put in execution before it were formed.

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## CHAPTER IV.

THE LEGISLATOR, SHOULD NOT OPPOSE HIMSELF TO THE EXISTENCE IN THE WORLD OF A CERTAIN PORTION OF MORAL EVIL, AND HE SHOULD ENDEAVOUR TO MAKE IT PRODUCTIVE OF GOOD.

§ 1.—The legislator should keep in view that there must always be a certain degree of disorder in this world. His business is to lessen that disorder the most that he can, and to try to effect that what remains shall have a good result.

First—In habituating men to distinguish with nicety all the shades which separate virtue from vice.

Secondly—In engaging them to resist the latter firmly, and watch over the maintenance of good order; without forgetting to use towards the vicious, the forbearance which religion and an enlightened principle of justice demand.

Thirdly—In exciting the children and relations of a guilty person, to try to efface by their virtues the ignominy of his conduct.

Did the legislator undertake to banish vice entirely, from the country ruled by his laws, he would expose himself to the necessity of often punishing, which practice would be very pernicious. He would check perhaps some disorders, but he would make the vices of the human heart, take a more artful and more dangerous form.

His power is in many respects bounded to an enforcement of the observation of certain rules which accord with the appearance of virtue. The vicious propensities forced to respect these rules, are often liable to ferment secretly, and corrupt more and more the morals of the nation, till at last its virtue dwindles into a mere empty form; and the social corps becomes like a person who, having some ill humours in his frame which required an issue, is by degrees destroyed by them, because his physician has refused to give them one, thinking it of more consequence to preserve his patient's skin smooth, without a breach, than to open in it a passage to the corrupted matter.

But the commonalty of mankind regulate their principles according to the letter of the laws, and think every action just which they permit.

Ought the legislator then, to lay snares for their consciences, in sanctioning any kind of deed, which religion and justice condemn?

No, certainly. In order not to mislead the conscience of the ignorant, he ought to render clear to every comprehension, that the laws allow some errors, not because the government approves of them, but because to render men virtuous, it is necessary to leave them a certain free will of which they may sometimes abuse. He ought to explain, that it is not the business of the laws to prescribe to men exactly what they ought to do, for that it is the moral and religious principles taught to them in their education, that should point out to them the pinnacle of virtue, and excite them to attain it, if they have sufficient grandeur and firmness of mind; that the duty of the legislator is merely to hinder the degree of misconduct, to be found among the individuals of the nation, from becoming greater or more general than the frailty of human nature must always render it.

The legislator therefore, as appears to me, should enact positive, coercive laws, in the view of giving to the system of social polity, a well laid basis, on which the persons for whom he legislates, may be encouraged and invited to erect a series of well combined institutions, which, without having the authority of absolute laws, would be proper to awaken in the people a spirit of virtuous energy, and would be endeared to them as long as they continued animated by it.

These institutions should be more calculated than an abstract code of laws could be, to engage individuals to study each other's character, with a view of bestowing on virtuous ones, such marks of approbation as would be inspiring to them, without being offensive to their modest dignity : and as would engage ardent youth to direct its hopes towards a truly praiseworthy aim.

§ 2.—When a society is already corrupted, may it not be necessary to make laws to stop the progress of the corruption, or counteract its effects?

To this question I can give no answer, for I have never studied human nature with any other view than to discover how it might be led to its moral perfection ; and I write for a people whom, I believe, it would not be difficult to render fit for a government adapted to their character in its highest state of purity.

I shall say however, that, from what I have been able to learn of the result of these laws intended to control nations with corrupt morals, I have no great confidence in the good effects that they produce. I imagine that, in like manner, as the surest way to perfect a people's character, is to give them—where it can safely be done,—such laws as they would require if it were already perfect, so the infallible means to make them corrupted, is to give them the laws that appear to suit their wants of a corrupted people.



## BOOK II.

### CHAPTER I.

#### CONTENTS.

THERE ARE TWO ACTIVE, UNIVERSAL PRINCIPLES TO BE CONSIDERED IN THE MORAL ORDER OF VIRTUE. CAUSES OF THEIR NOT ACTING AT PRESENT HARMONIOUSLY TOGETHER.

§ 1.—THERE are two active universal principles to be considered in the moral order of virtue.

First—The principle of progression—this principle, if well employed in an imperfect state of society, makes mankind gradually ameliorate their condition, by their advances in knowledge and virtue. But even were they in their highest state of perfection, they would require to be vigorously acted on by a principle of progression, for, till they arrive among the blest at absolute perfection, they will need to make strenuous exertions to advance towards it, otherwise they will lose ground.

The principle of progression when, as usually happens, it is at the service of the passions, instead of that of right reason, awakens in men an incessant restlessness and an insatiable ambition.

§ 2.—The second principle to be considered is the one which, by acting fully and evenly on the principle of progression, ought to retain it within its right orbit.

Though virtue prescribe to men the obligation to prefer their duties to their happiness, it engages them to learn justly to appreciate the former, by keeping happiness continually in view, whether it be that of themselves or their fellow-creatures, since all the duties which it enjoins relate to happiness, and consist in a sacrifice of our own to that of our neighbour, or in the courage to prefer to sensual gratifications, the happiness that suits a pious, generous, and disinterested mind.

But in order to make an enlightened choice between the various kinds of happiness which solicit a preference, it is desi-

rable that we know how to relish every enjoyment in itself legitimate.

All the efforts of the principle of progression should therefore tend to bestow, on ourselves and mankind, the greatest sum-possible of happiness, and that not merely at some remote period.

We should be careful of the present happiness of our fellow-creatures, and not defraud them of it, under the pretext that our conduct, though it seem at present cruel and unfeeling, is calculated to promote the future good of mankind.

Such a sacrifice of their present good, however it may be gilded over with a pretended zeal for the advancement of their future welfare, is constantly a sign, that he who makes it is really instigated to do so by a selfish inordinate ambition.

The feelings proper to restrain men from the indulgence of such an ambition, by teaching them thoroughly to appreciate the value of true happiness, I shall call the orderly principle; for the principle in question would be orderly, were it duly applied to the maintenance of a good system of moral order, though it be at present made such an injudicious use of, as often to appear a source of disorder.

The principle of progression, or that which urges a man to advance still to a higher state of existence, I shall call the aspiring principle.

Did these two principles act regularly and in an enlightened manner together among mankind, they would be truly virtuous; for they would be capable of the greatest exertions and sacrifices; at the same time, from being deeply penetrated with the idea of what constitutes real happiness, they would constantly be determined to make them solely for the purpose of promoting their lasting good.

However, these two principles frequently act together in such an inharmonious manner, that the one and the other become very pernicious, both to the persons moved by them, and to all within the compass of their influence.

This is principally owing to the pride and selfishness, which prevent the aspiring principle from making an equal league with the orderly one.

It is necessary, that the former take such an ascendant over

the latter, as that it may teach it to inspire the bosom warmed by it, with the love of pure and noble joys.

But when it has thus aggrandized it, it should in its turn consent to be so subordinate to it, as that all the exertions which it prompted men to make, should have for object, to secure to themselves and their species a large portion of blameless pleasures.

When the aspiring principle thus refuses to be counselled by the orderly one, in the choice of the ends which it should make efforts to attain, its exertions often betray, madness, folly, and, where it rules the bosom of a powerful chief, are liable to lay waste the world: for it is then usually roused by some phantom of glory or dominion, which it promises to him as the reward of his labours, and the attainment of which, can have no other result than to fill him with arrogance, hardening his heart against humane sentiments.

The orderly principle, thus fallen from its due rank in this chief's estimation, does not on that account cease to take empire over him.

Every one's wishes must in some shape or another, be directed forward towards happiness, if not that of our fellow-creatures, at least that which affects us personally; and this happiness must be something more substantial than that inherent to glory or dominion, for these glittering prizes, though they appear very captivating, seen at a distance, are found, when they are taken possession of, to be nothing but empty air, which may serve to puff up pride, but which nevertheless leaves the heart cold and comfortless.

He then who is thus led astray by the aspiring principle till he bound all his hopes to the acquisition of fame and power, soon turns, when he has obtained them, to the orderly principle, as expecting from it alone the recompense of his toils.

But this principle, that ought to have been blended with the aspiring one, so as to have been rendered by it capable of all that austerity and disinterestedness which virtue requires to enter into the happiness of mankind, is taught on the contrary by its example, to enlist itself into the service of selfish passions. The ambitious man, triumphing in the success of his enterprises, instead of feeling that his situation commands him

to live particularly for the good of his fellow-creatures, rather than for himself, thinks that the world was made for him, and that he is entitled accordingly to far more personal enjoyments than the rest of his species. He therefore strains every nerve to make his private pleasures more copious and delicious than suits the course of nature. He cannot believe, seeing that he has so much in his power, that he is unable to make himself relish more than a very moderate measure of enjoyment. The more then that he finds his pleasures vapid and unsatisfactory, the more he tries to sharpen his taste by the invention of new ones; and though he fail in this project, he at least enjoys the satisfaction—the only one which he is capable of feeling—of thinking that he dazzles the multitude, and that he is supposed by them, if not to be far happier than other men, at least to be a being of more importance, and one whose joys and sorrows are far more worthy than theirs to excite general interest.

Persuaded that he is entitled to occupying himself above all things with his own private gratification, in befriending any one, he commonly looks but little to his merit: what he is most solicitous about, is the contentment of those who contribute to his felicity, whence it happens that he grants benefits to few except to his favourites, and the persons whom they wish to serve. He is in consequence surrounded by intriguers, who seek to rise to power by a base flattery, and who, instead of vying with each other in laudable services and noble qualities, seek insidiously to supplant their rivals.

Thus does he do whatever lies in him to spread far and wide corrupt and degenerate morals.

§ 3.—This description of the effects produced by the character of a powerful chief, at once unfeelingly ambitious and selfishly voluptuous, is exaggerated as applied to individuals: the highest being, by the wisdom of modern times, too much controlled, for their passions to take so wide a sweep as that which I have supposed. But the disposition, of which I have endeavoured to expose the erroneous bent, subsists very generally, so that, though no one person can give to his passions so great a range, as to stamp his character on his country, it appears to me that the general one impressed on most civi-

lized nations, by the combination of the particular ones of their members, evidently bears the mark of an aspiring principle employed solely for the advancement of private interest; and of an orderly principle so deteriorated by falling from its due rank, as to lose its proper character, by exciting men merely to the pursuits of inglorious enjoyments, and engaging them to occupy themselves exclusively with heaping the sweets of life on themselves and families.

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## CHAPTER II.

THE TWO PRINCIPLES INFLUENCE MEN AND WOMEN  
IN DIFFERENT PROPORTIONS, BECAUSE THEIR  
POWER TO GRATIFY THEM IS VERY UNEQUAL.

§ 1.—The passions given to the two sexes are the same.

But their innate power of gratifying them is different, and their passions, regulating themselves on their power, become often stronger or weaker in proportion to their ability to gratify them.

The stronger sex has far more power than the weaker to gratify the aspiring principle.

It is also incomparably more persevering in making strenuous efforts to accomplish its ends.

It is therefore the principal representative of this principle.

The weaker sex is more endowed with the power to attain the ends of the orderly principle: it is also—according to the views of them proposed to it,—more indefatigable in the pursuit of them.

It is, therefore, the principal representative of this principle.

§ 2.—From what I have advanced, it sufficiently appears, that I consider women in quite too low a place, to allow of the orderly principle acting so evenly and fully on the aspiring one, that men shall learn to make all their exertions tend to the promotion of virtue and good order.

Their public conduct would, just as much, require, as their private to be controlled by the influence of the orderly principle.

Women, too, by taking so wide a survey of the effects which their agency, directing this principle, should produce, would learn to give to it its right character, whereas,—from their views stopping short, now, at the private interests of their families,—they often make it appear selfish and sordid, a source of discord and corruption.

§ 3.—Men, in their treatment of women, have constantly seemed to proceed on the notion, that the aspiring principle ought to be only an active agent in their own sex, and to be so passive in women, that they could enjoy the triumph of ambition in their husbands and near male relations, with as much satisfaction as though that passion had been gratified in their own persons.

Were this the case, and that women were void of personal ambition, though endued with a strong propensity to sympathize in the joys which the gratifications of that passion might occasion their husbands and male friends, their ambition would move, servilely, in the suite of that of men, so that, instead of counteracting it and keeping it fairly poised, they would only add to the weight by which it would drag mankind into a gulf of ruin and disorder.

But women have some personal ambition, and though at present, that no regular career is opened to it, it is productive of evil, by leading them to seek the joys of vanity, and to engage in frivolous rivalities, yet, were it allowed, sufficiently, to expatiate in a well chosen field, it would then be found that nature has not given it to women with a design that it should be totally repress. Experience would prove that, in judiciously indulging it, they would acquire the wish, as well as the knowledge and ability requisite, to rectify, by their influence, the ambition of men.

§ 4.—The orderly principle commonly takes a dwindled contracted form, when, in the mind which it inhabits, the aspiring principle is not kept fully awake, and allowed freely to expatiate.

§ 5.—The aspiring principle, in women, is not accompanied with sufficient correspondent forces for them to have the ability to conduct the moral world on, from its actual state of existence, to a higher or more enlarged one.

Were this principle, however, allowed a judicious expansion in them, it would, from its subordination to the orderly one, determine men, owing to their sympathy with women, to let their ambition guide them to wise and virtuous ends.

### CHAPTER III.

#### CONSIDERATIONS OF THE MODE IN WHICH THE SYMPATHY OF PERFECT COMPANIONSHIP MUST BE ESTABLISHED BETWEEN MEN AND WOMEN.

Where two beings very unequally gifted by nature, in point of faculties, are taught to consider themselves, as is the case with men and women in all civilized countries, as companions, whose interests are perfectly identified together, this equality of companionship must be effected in one or other of the following manners :

First—The stronger party may mould society, solely, in reference to the best mode of calling into exertion, his own faculties, and he must engage his companion to view, with as much interest, the field wherein he displays them, as if those faculties belonged to herself. With regard, then, to all those pleasures which result from a consciousness of the full development of our mental or physical forces, she is to practise disinterestedness, contenting herself with the idea of their being tasted by her companion.

Secondly—The stronger party may mould society into that form, which appears likely to give, to his companion's faculties, all the developement of which they are susceptible.

In dealing thus liberally by her, he practises generosity, whilst, as far as his abilities continue to stretch beyond hers, if she take pleasure in witnessing the exercise of them, solely, from the satisfaction of seeing him unfold all his native dignity, she is still habituated to the practice of disinterestedness.

This second mode of proceeding, which would require generosity to reign in men as well as disinterestedness in women,

is the one, as I think, by which nature designs that the interests of the two sexes shall be completely identified.

Men, however, have hitherto given the preference to the first mode, being partly, I believe, induced to consider it the right one, by the singular charms which the idea of their female friends admiring, with a fond enthusiasm, their brilliant talents, and rejoicing in the homage paid to them has for their imagination.

Yet, by renouncing the obligation of being themselves generous, relatively to the personal ambition of women, they lose the satisfaction of seeing them take near so much disinterested pleasure in the success with which this passion may, in their male friends, be crowned, as they would do, did men treat them agreeably to the true march of nature.

The sure way to make most women too selfish to taste the joys of a pure, disinterested social love, is, to force their personal self-love violently to heave within them, by not allowing it sufficient vent. Could theirs flow with all the freedom suitable to its nature, it would no longer repress, in their bosoms, the movements of social love, and the result of its ceasing to confine them would be, that women would amply reply to men's wishes, by proving disinterested, ardent admirers of those talents in their male friends, which are proper highly to distinguish their possessor.

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## CHAPTER IV.

MEN NEGLECT TO STUDY THE FEMALE CHARACTER, WITH A VIEW TO A WISE ORGANIZATION OF SOCIETY, BECAUSE, IN THEIR REFLECTIONS ON WOMEN, THEY TOO MUCH CONFINE THEMSELVES TO SURVEYING THEM IN THAT ASPECT IN WHICH THEY APPEAR DESIGNED, BY NATURE, TO EXCITE IN THEM THE PASSION OF LOVE.

§ I.—If men have made as yet, as I think, but little progress in the discovery of the mechanism of the human heart, particularly of the female one, considered as offering the means



of combining an immense number of individuals into an enlightened happy commonwealth, it appears to me that such an important void in the circle of human knowledge is greatly owing to the propensity of even the gravest men, when they consider the influence which women are destined to exercise over that half of the human species, under whose protection they are, to confine their attention to the relations,—including among them those of the married state,—in which women appear as the objects of men's ardent and tender passions.

There can be no doubt that it is men's propensity to have their desires excited by them, which is the primary source of woman's great importance in their eyes.

However, when you undertake to analyze woman's heart, for the sake of discovering the system of order which the design of nature and the good of mankind require to be established in it, then exclusively to fix your attention on the sentiments which she should feel as a wife, or the charms by which she may captivate a lover, is much as if an astronomer should determine to make his observations in the blaze of day, from believing the sun to be the only orb in whose movements we need take any interest. 'Tis by her disposition to feel all those sentiments which are dictated by the passion of love, properly speaking, that woman embellishes man's life, yet, to be thoroughly acquainted with her nature, you must study her in those sentiments which are called forth by relations no wise tending to excite that passion; and you must learn, accurately, to weigh the motives and effects of her conduct, in regard to those relations, at a time when love has no empire over her. When it is kindled within her, she is too much absorbed by it, for you to perceive the qualifications, which she has received from Providence, to enable her to fulfil the whole circle of her duties: and as her duties are, in the main, commensurate to her abilities, when you cannot discover the extent of the latter, you have no clue to assist you in tracing the outline of the former.

This, indeed, is what the men, who only see in women objects fit to excite their passions, do not trouble their heads about; they merely assign to them duties which imply that they are susceptible of feeling a tender flame; and some few,—such as

the maternal ones,—that obviously spring from their yielding to that passion.

§ 2.—Though nature has predisposed woman to all these sentiments which, if rightly developed, would make her heart a fountain of true order, whose influence, in the world, would tend to uphold its reign there, yet has she neglected the arrangement and developement of her orderly feelings. 'Tis man's enlightened care, and his attention to give to her, in the world, her proper place, which should unfold them rightly within her. When, therefore, he occupies himself with none of her sentiments, but a few predominant ones, the rest all lie dormant, or fall into confusion: and even those with which she is acquainted, as a mistress or a wife, from not being ennobled and expanded, by being placed, in her heart, in connexion with an enlarged system of moral feelings, become often contracted, and acquire false bearings.

§ 3.—In proceeding, then, further to explain the motives of my opinion respecting the developement which woman's mind should receive, properly to combine in it the orderly, with the aspiring principle, I shall, considering her as one-half of the human species, mark, in general, the distinction and accordance between her mental constitution and that of man; and I shall merely mention her conjugal and amatory relations, to trace the mode in which the whole round of her duties may be made to harmonize together; and to show the evils which arise from the confined views of her destination, conformably to which her situation has been hitherto regulated.

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## CHAPTER V.

### DISTINCTION BETWEEN THE MENTAL CONSTITUTION OF MEN AND WOMEN, AS COLLECTED FROM THE CONSIDERATION OF THEIR ASPECT AND MANNERS.

§ 1.—Considering the widely different education and situation in life, assigned to men and women, I think that it is easier to learn to appreciate, tolerably well, the natural difference of

disposition and talents, subsisting between them, from attending to their appearance and manners, as well as to the instinctive impression they make on us, than it would be to form our judgment on this subject, from the consideration of their conduct, and an examination of the proofs that they may have given of their talents.

I shall therefore begin to discuss my observations on the native difference of their mental endowments, by describing the diverse impressions made on me by their appearance and manners.

I was first partly led to suspect that women were not yet elevated, entirely, to the rank which, as men's companions, they should hold in the world, by my observations on the different physiognomies of the two sexes.

Both express the same kind and variety of feelings as well as of intellectual talents.

But with this difference, that the countenance of men seems, as I may say, to have gone through a further process than that of women: the physiognomy of the latter appearing to indicate a mind that had rested finished, as to the gifts of nature, when all the fibres or nerves of feeling and the understanding had been created in detail, so as to play freely, without being constrained by the action of one another: while the countenance of men appears as if all these fibres or nerves, after their formation, had been bound, firmly, together, in such a manner as to constrain their action, but, at the same time, to give their mind a great consciousness of its force.

Their looks indicate that this consciousness would be often more present to their minds than any feelings or ideas resulting from impressions made on them by extraneous objects; or that, where they were alive to such feelings and ideas, they would be, principally, affected by such as belonged to some one particular class, for bestowing attention on which they might have a peculiar disposition.

You would suppose that the feelings and ideas appertaining to this their favourite class, would, probably, strike them with great force, and that they would know how to produce a complete and orderly series of them; but that, in other respects,

their mind would lie barren, from having its power to feel and form ideas quite oppressed.

The kind of expression, which I am describing, gives to the countenance of men something much more steady and decided than that of women possesses, but, at the same time, it renders it more meagre and unadorned.

Representing, in my own mind, the system of social order by a well developed tree, I thought that it is indicated, by the aspect of men, that their mind contains, principally, the large, unornamented trunk and branches, while in that of women its flowery and leafy boughs seem to be chiefly stored.

§ 2.—The conclusions which I drew from my observations on the different physiognomy of the two sexes, led me to infer that, whenever reflecting persons, in general, have learned to consider the human aspect in the same point of view in which it drew my attention, they, also, will be of opinion, that the diversity of physiognomy, which distinguishes each sex, is indicative of its being the design of nature that, with different powers, they shall co-operate to the promotion of the same end, namely: the establishment of a system of universal order.

§ 3.—I was further confirmed in the sentiment, that such is the intention of nature, by remarking that the mind of men, as their countenance clearly indicates, contains, enveloped in their own peculiar dispositions, the moral feelings which are appropriate to women.

It cannot, however, by its own unassisted workings call them forth, and enable them to bear a part in the formation of their character. 'Tis only by their sympathy with women, which their secret community of feelings makes, particularly, true and lively, that men can unfold that part of their mind, wherein are deposited that great variety of feelings which are similar to those that are exhibited in the female character.

When, therefore, you leave the mind of women unformed, you leave a most important part of men's unformed, also; namely, that part which ought to know how to soften, refine, and counsel the more enterprising portion of it, so as to determine its direct its actions by useful and humane motives.

§ 4.—However, men have hitherto drawn very different

conclusions from mine, from their observations on the different mental constitution of the two sexes.

They have, as much as possible, drawn a strong line of demarcation between their occupations, assigning to women a very limited sphere of action, beyond which they strictly forbid them to step: and teaching men to scorn, without an urgent necessity, to interfere with their conduct within it.

§ 5.—The plan of effecting the utmost separation practicable between the active cares of the two sexes, might be very judicious, were men and women of the same family perfectly agreed, as to what should be the point at which the results of their separate labours should at last be blended together; and did they possess sufficient firmness and good sense to pursue, in harmony, the wisest ends, without having any need of being influenced by each other.

But if men are much more distinguished by talents that give a high idea of their intellectual faculties, than they are for employing them to virtuous purposes; if what turns them away from the noble ends that they ought to pursue, is frequently their proneness to adopt the too confined views of their female friends; if women, themselves, often transact, in a very faulty manner, the business allotted to them, unless they take counsel of men; if all these facts be true—and I believe that they are generally acknowledged to be so—they give, I think, great reason to doubt that woman was merely intended to charge herself, as man's assistant, with a part of the affairs of his station, without taking a survey of the whole of it; and they lead us to conjecture,—considering, particularly, the known influence which the two sexes possess to refine each other's morals and manners,—that, perhaps, we should better execute nature's plan, did we, instead of assigning to woman a province perfectly distinct from that of man, treat her as being, in regard to all his duties, whether public or private, his companion and helpmate.

The conjecture that the whole round of occupations, which tend to sustain, suitably, man's station on earth, are his concern, and that woman is to be his companion in the discharge of all his duties, receives additional strength, still, as we become

better acquainted with the distinctions which mark the masculine and feminine character.

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## CHAPTER VI.

MEN MORE THAN WOMEN ARRANGE THEIR THOUGHTS IN AN ORDERLY METHOD, AND EXERCISE THEIR IMAGINATION IN A SENSIBLE DIRECTION.

§ 1.—Men, whatever may be the subject of their meditations, have much more disposition and ability, than women, to connect their thoughts together in an orderly method.

They have, besides, greater inclination to give to their imagination, when they are studying human nature, a sensible direction.

Women's ability to gratify their propensity to take a metaphysical survey of it, or, in other words, to study, closely, the feelings of the heart, without considering the effect of the external appearance, is variously modified according to their national character. However, though that may be more or less favourable to their penetrating into the moral feelings of the persons who draw their attention, I believe that they have, generally, not only a greater wish to dive into them than the men of their country, but also, somewhat of a finer tact to enable them to make true discoveries respecting the nature of them.

§ 2.—The consequence of men's greater love of order and of their more sensibly directed imagination is, that a passion for the arts of sculpture and painting, particularly as they relate to imitations of the human figure, more originates with them than with women.

Thus, I understand, that, in those nations where women are, entirely, excluded from society, men are still ambitious to be thought handsome by one another, for the most ignorant men have, usually, ideas of the kind of beauty becoming every species of creature with which they are acquainted, and they take pleasure in seeing models of it.

Were a number of women to live, entirely, separate from men, I believe that they would be too much occupied in scrutinizing each other's thoughts and dispositions, to pay much attention to the distinctions of personal appearance that might prevail among them; or, if it did occur to them, to pronounce that some of their band were more handsome than others, their judgments, in that respect, would be more founded on whim and caprice, than on any ability to discover the immutable laws of beauty.

§ 3.—If women have not the same faculties as men, for the study of the principal fine arts, much less can they enter into competition with them, in respect to the power to make discoveries in abstract sciences.

The necessity, which would attend an effectual attempt to unfold any part of their hidden mysteries, of deducing, from arid premises, long series of consequences, and retaining, clearly, in mind, intricate combinations of them, would impose too difficult a task for women's intellectual faculties; they would be entirely unequal to it, both from want of strength, and from their being little fitted to form well connected chains of reasoning.

§ 4.—Women's imagination, little exercised in the metaphysical observations on the individuals of the human species which commonly engross them, and little chastened by their reason, which does not attend to the subjection of their mental faculties to the laws of order, has leisure and vivacity to suggest to them unnumbered caprices.

Its excessive and idle activity, joined to their inaptitude to take a clear, methodical survey, of the mode in which their business ought to be conducted, is the reason why they require to bend much to the counsels or authority of men, even in regard to the employments with which nature seems most particularly to have charged them.

Thus a housekeeper, whose mind has been little opened by listening to the opinions of men, continually scolds a servant for not complying with her orders, when she has delivered them in such a confused, unintelligible manner, that it was impossible to understand her, or that her arrangements were so ill

contrived, that what she had ordered to be done, was not calculated to produce the intended effect.

It is, also, well known, that young infants, who were formerly supposed to be, exclusively, confided by nature to woman's care, were, very often, greatly mismanaged, until men of a cultivated reason, thought proper to superintend the treatment which they received.

§ 5.—Women, notwithstanding that incoherent ideas, and desultory, extravagant flights of imagination, are liable to make all their views, both intellectual and moral, detached and inconsistent, have still a great love of order of every species, particularly of moral order, engraved in their hearts.

They cling to the latter from a consciousness of their weakness, and a vague notion that a regular, just system of laws and customs, assigning to all beings their due place, and assuring to them their rights, is the only safeguard of the weak against the invasions of the strong.

As they do not, however, unless very enlightened, know, relatively to social forms and usages, in what true order consists, they readily imagine that the habits which they have been taught are conformable to it: they, therefore, quickly learn to start, with horror, from the idea of a change in any of the customs, the observance of which they have been constantly assured, is necessary to the maintenance of their respectability: they even lament, as a most deplorable event, their accidental privation of any of the comforts to which they have been used.

When, in any foreign country, in which they chance to be travelling, they are reduced to endure the loss of them, they consider this circumstance as casting a most opprobrious stigma on the nation where it occurs, and return home, in consequence, with a very contemptuous opinion of it.

§ 6.—Women, where their understanding is cultivated, and that they receive no false impressions, usually love greatly to look in on their own minds, for the sake of regulating all their feelings and ideas, by fine and just principles of order. They would willingly get acquainted with the whole structure of the universe, not from eagerness to add to their intellectual treasures, but for the sake of having ennobling subjects of



contemplation, and to be enabled to take an enlarged, orderly survey of their own mind, by learning to appreciate all its bearings.

In their endeavours to strengthen their intellectual powers and exercise them methodically, women have almost constantly, principally, in view, to open a wide, well arranged field to their own feelings.

§ 7.—They are not, as men are, in danger, when they are treating of moral or religious subjects, of enchainng, so logically together, abstruse, abstract sophisms, that their error cannot easily be detected, and that the intellect which may have produced them, shall be proud of this proof of its ability to pursue, through a long series of propositions, a subtle, well combined argument, though by this exercise of its faculties, it may have converted topics, which ought to be fruitful in doctrines improving to the heart, into matters affording materials to arid speculations and unprofitable dogmas.

Women cannot thus spin, by means of their reasoning faculty, such abstruse, well combined speculations, concerning the destiny of mankind, that it would seem that the care, rightly, to pass through this life, more required our intellect to be sharpened, acutely, to manage an argument, than our moral dispositions to be improved.

Did women attempt thus to establish, by dint of reasoning, a code of dogmas, claiming assent from our understanding, while they left our moral nature disregarded, they would only produce such flimsy, cobweb arguments, as would fall to pieces at the first onset of an opponent.

In regard to the elucidation of those subjects, whose immediate use is to regulate our dispositions and conduct, women must have recourse to their feelings for lights to guide them. The strongest proof they can adduce of the truth of a religious or philosophical tenet, is to show that it harmonizes with all our better feelings, and tends, nobly, to regulate them.

However, as the heart is deceitful, and tempts us to form our principles too precipitately, it would certainly be dangerous to trust entirely to its dictates, relatively to our religious belief or philosophical opinions. It is essential therefore that the powerful reasoning forces of men, of a clear, strong intellect,

be exerted to guide women, and caution them against the fallacies, of which their heart, did they blindly listen to it, might render them the dupes.

But while it is necessary that men employ their vigorous reasoning faculties, to form the scheme of our religious and philosophical belief, it is also essential that women's mind be unfolded and be proportionate to theirs, to the end that female influence, by fructifying in their heart the abundance of fine, virtuous feelings which should flourish there, may teach them to keep their religious and philosophical speculations subservient to wise, moral purposes.

§ 8.—When women, by a mixture of docile humility in hearkening with reverence to the reasonings of men, and of steady firmness in being guided by truths, which have stamped conviction on their heart and understanding, have surmounted every erroneous bent of their reason and imagination, and have learned clearly to comprehend the relations which their character ought to bear to the universal system of social order, agreeably to which nature designs that mankind should be modelled, I believe that the mind of such women far more resembles, than that of the most virtuous, enlightened men commonly does, a limpid, peaceful lake, calmly reflecting the lights of heaven, and the glorious beauties of nature.

In conversing and sympathizing with such women, men would learn to conceive a deep affection for the noble ends for which they might use the fine intellectual powers, which the Creator has given to them; and they would not degrade—as so many of them now do—their highest natural, manly prerogative, by exercising their vigorous reasoning faculty, merely as the weapon which may enable them proudly to triumph in a wordy controversy, and without seeking to surmount by means of it, their own blind sinful passions.

§ 9.—In the society of amiable, enlightened women, such as I am here describing, men would not only learn to enrich their moral sentiments, and establish their reason in due authority over them, but they would acquire many lights to enable them to distinguish more clearly the nature of the moral system adapted to the human constitution.

Though women cannot penetrate, by their own unassisted

faculties, into the fundamental frame work of it, yet, owing to their having a finer tact, and more opportunities than most persons of the other sex, to discern the best mode of acquiring influence over a variety of individuals, they commonly, where their mind has received a judicious cultivation, know much better than men, how to give the social system a degree of flexibility that shall, without weakening it, make it nicely suit each different character submitted to it.

§ 10.—Nor is it only in regard to those branches of knowledge, which ought to have an immediate beneficial influence on the human heart, that men would pursue their studies with much more profit did they encourage women to attend to them also: every route of science would be rendered more agreeable and improving to them, had they for companions in exploring it, intelligent females. Women are so particularly inspired, by nature, with the wish to make every department of liberal knowledge, contribute to shed charms on their existence, by rendering more lively in them a sense of the lovely harmony which prevails in the physical, moral and intellectual world, and they have such native ability to gratify this wish, that they strew for men delicious flowers over the most rugged science which they study in concert.

Where female co-operators cannot apparently do aught towards smoothing for men the intricate paths of abstract science, yet, if they take delight in treading them along with them, they are filled with such a lively sentiment of being engaged in labours that ought to have for result, to increase their knowledge and admiration of the symmetrical beauties of nature, that they communicate, by sympathy, a kindred sentiment to their male companions, who thenceforth, instead of suffering, their heart and imagination to receive a withering blight from their incessant application to arid toils, keep them fresh, lively, and prompt to be filled with a delightful raviishment, still as they succeed in withdrawing from the marvellous works of the Creator, a part of the veil that covers them.

## CHAPTER VII.

'TIS IN THE BREAST OF MEN THAT THE FIRST SEEDS OF THE ORDERLY PRINCIPLE ARE SOWN. THEY HAVE NOT NEAR SO QUICK A SENSE OF THE WORTH AND BEAUTY OF A VIRTUOUS CONDUCT IN THEMSELVES AS IN WOMEN. IT IS ESSENTIAL THEREFORE, THAT THEY APPLY TO GIVING THE UTMOST IMPROVEMENT TO THE FEMALE MIND.

§ 1.—'Tis in the breast of women that the orderly principle is designed chiefly to flourish and attain such a vast development, as to have power to spread round the ambitious passions, and to induce them gracefully to move within the bounds of virtue and true happiness.

But 'tis in the breast of men that the seeds of the orderly principle are sown:

By them they are communicated to women, and their fostering care is necessary towards enabling them to shoot majestically in their bosom.

§ 2.—That all men make a great distinction between themselves and women is well known. It is also certain that, in the countries at least where civilization has dawned, it is not entirely from contempt for their weakness, that they refuse them permission to take much part in their pursuits. On the contrary, they keep them withdrawn from them, from respect, and from considering that these turbulent pursuits would be derogatory to female dignity.

For the same reason, they do not like them to mix much with men, looking on the latter as too coarse beings to be proper companions for respectable women.

They are also unanimous in the sentiment that female dignity requires a woman to be faithful to one man.

The exaction of an inviolable fidelity from their female companions may be said to proceed from selfish motives, and no doubt these motives; have a share in determining them to impose such a condition on their wives and mistresses; but still, they would not so universally think themselves dishonoured and injured by a wanton conduct in them, did not their heart

authoritatively declare to them, that chastity is the virtue that particularly ennobles the female character, so that without it woman is vile and degraded.

They do not however pique themselves on the possession of this virtue, so essential to the weaker sex.

What they chiefly demand of each other is to give indisputable proofs of an undaunted courage, and they are far from being disposed to judge men severely for putting this quality to an ill use. They leave themselves perfectly free to engage in all the disorderly competitions into which ambition, fiery passions, or an impetuous wish to triumph over an antagonist may induce them to enter.

Thus do they early make a marked distribution of the aspiring principle to their own, and of the orderly one to the other sex; but the grounds that they proceed on are so contracted, that neither of the principles tends to ennoble the other, for they do not suffer them to have any mutual influence.

§ 3.—They are themselves as much the prey of haughty passions and an unruly ambition as though they lived entirely separate from women; while the latter are not placed in their confined situation, from sufficiently obviously fine motives, nor is their mind opened enough, to discern in what the true dignity of the sex consists. They think that men keep them helpless, dependent, and deprived of the liberty to transact important affairs, because they despise them; and they have some right to think so, for men, when they have reduced them to insignificance, commonly manifest contempt for them.

However, women do not know whence arise the evils which beset them. Being the slaves of habit, they think that situation in which they are placed is the one allotted to them by nature, and they despise their sex for not being proper to fill one more favourable to the gratification of that principle of ambition, which they feel working at their hearts.

Their weakness, and their insensibility to the beauties of moral order—for no one can appreciate them who is ignorant of the worth of women,—lead them to an exclusive admiration of superior force and bravery, so that they encourage in men the ambition to exhibit at any cost these qualities, by their warm eulogiums of those whom they call by the pompous

title of heroes, though perhaps they have only made known their extraordinary prowess, by spreading ruin and misery around them.

§ 4.—When women of this description are involved together, as they frequently are, in quarrels which they know to be silly ones, and yet from which they are not able to extricate themselves with dignity and without intemperate passion, should a man interfere to make peace between them, he usually does it with such an air of calm superiority; with such an evident discernment of the true value of the matter in dispute, and of the just, reasonable manner of settling it, that he appears to the females who refer their cause to him, as a being belonging to an order of creatures infinitely superior to women: the respect with which they are prone to consider men, and their contempt for their own sex are accordingly much increased.

§ 5.—Husbands, and in general the near male relations with whom women live on a familiar footing, are no gainers by the exaggerated high opinion which they entertain of men and the contempt with which they view their own sex. That contempt causes them to abandon themselves, without hesitation, to every transport of ill temper or caprice, which urges them to torment those whom they may have to deal with; and often is their temper disturbed, or a temptation to indulge in unreasonable whims presented to them, in the society of the men of their family, particularly of a husband.

They discover, in the latter, many weaknesses, to which they imagine that men ought to be invulnerable; they see, besides, in him, a propensity which they confound with his weaknesses, to be irritated and pained by their perverse humours, or soothed and wheedled by their charms; they, therefore, despise him, as though he degenerated from the class of beings to which he appertained, and their contracted pride makes them, in consequence, glory in insulting and tormenting him.

Their want of respect for themselves causes them to exult like upstarts, in the power which they possess over him, and insolently to abuse it.

§ 6.—The progress of civilization has, indeed, conducted European societies on beyond that state in which narrow minded, insolent women, who were at once the plague of their

husbands and of all the persons of their own sex with whom they were connected, were to be found in great numbers.

Women are now used with remarkable kindness: pains are taken to open and soften their mind by liberal instruction and tender treatment.

They are, besides, accustomed to be much in men's society, and constantly to receive, from them, tokens of regard as well as of affectionate interest in their welfare; and they, usually, repay the gentleness and liberality which mark, relatively to them, the proceedings of those around them, by being themselves amiable and full of compassionate sympathy in their various relations with mankind.

§ 7.—However the advantages resulting to society from the great improvement, in respect to mild and liberal feelings, that has, as I believe, generally taken place in the female mind, within this last half century, are far from being as solid as those who had speculated, ere this happy change in the female character had occurred, on the consequence which would ensue from its being effected, might have, reasonably, expected that they would be.

Women have still no influence to regulate the aspiring principle of men; nor is any care taken to fit them for doing so, by training, in themselves, this principle entwined with, and in subjection to, the orderly one. Now, this principle, together with the haughty passions which nourish it, when they are allowed to run, wildly, at liberty, are, particularly, what encourage men, in forming, for themselves, plans of conduct, totally to turn their backs on good order, and to lay it down as a maxim, that they fill their part becomingly, when they make themselves widely celebrated for their talents and hardy qualities, no matter how they may have been employed.

It is true that men, owing to the habit of vigilantly exercising their reason, in judging of the affairs of active life; and to the great attachment to peaceful, apparently benevolent joys, which they acquire in the society of amiable women, are not near so easily now, as it appears that they were formerly, made the dupes of their admiration, of great or heroic qualities applied to a pernicious use. But experience and reflection, which now make them require to examine the ends of a

distinguished man's actions, ere they applaud and admire him for the possession of remarkable forces and talents, do not, at all, stand them in lieu—relatively to promoting the reign of virtue and good order—of a lively, instinctive sentiment, of a nature to make known, to the heart, that no talents are admirable, where they are not subservient to virtuous dispositions. From such a sentiment do their judgments emanate to a remarkable degree, when they discuss the value of brilliant talents in reference to any woman who exhibits them; but where they are displayed by a person of their own sex, it is evident that a sentiment of this nature has little weight in engaging them to criticize his conduct. They either censure what they condemn in it according to the cold, dispassionate dictates of their reason; or, intent on views opposed to his, they declaim against him, not on account of having a deep, insuperable sense of the connexion which ought to subsist between virtue and talents, but merely because they are enlisted in a party contrary to the one whose interests he promotes.

§ 8.—Men who would fain impress, either youths or women, with a heartfelt conviction, that virtue ought to reign, supreme, in a man's mind, so that the highest talents he might possess could only be estimable, when they were employed in her service; cannot succeed in this undertaking unless they, sincerely, entertain, themselves, such a conviction.

But it is very evident that no man entertains, relatively to persons of the stronger sex, that warm, involuntary conviction of this kind which every man feels in regard to the weaker one. Women, therefore, readily, perceive that all the men, whose precepts and example form their way of thinking, admire above all things, at heart, in persons of their own sex, superior talents and intrepid qualities. As they, themselves, are naturally disposed to admire them also in men, they are encouraged to yield, with enthusiasm, to this, their native bias; so that the youths, who are just beginning to riot in the consciousness of their attainment to a manly force of character, are at no loss to discover that by giving proofs,—even such as may have, for their fellow-creatures, pernicious consequences,—that they possess such a force, to a very remark-



able degree; they will become admirable, in the eyes of men, and adorable in those of women.

Thus, at their first setting out in life, at that dangerous age when their own mind is too prompt, audaciously to assure them that they were formed for riotous joys and disorderly triumphs, are youths taught to pride themselves on the possession of extraordinary forces of mind and frame, capacitating them for obliging every thing to bend to their will, as they daringly pursue their way through the world; and to trouble themselves little about making a virtuous employment of the gifts which they may really have received from nature.

Most of them are, no doubt, counselled by their preceptors, and even by those of their own passions which tempt them to seek ease and enjoyment, to distrust ambition's glittering dreams, and seek a more humble, but more practicable good, than that which they present. Many women, also, give them the same advice, from believing it wise to do so: sometimes, too, they appear to hearken to it, and to despise a desire of a glory to be attained by the accomplishment of baneful projects: they even boast of preferring useful, though obscure, occupations. But, I believe, that it may with truth be said, that most youths only learn to speak, contemptuously, of that power and celebrity to which great talents, selfishly employed, sometimes attain, merely because they despair of ever acquiring such distinctions; and that women only caution them against being led astray by ambition, because they believe its views impracticable.

It is true, that many youths fired with an ardent ambition, and confident of their ability to give it full fruition, do, for a time, seek to realize some brilliant vision, to the pursuit of which they fondly persuade themselves that they are encouraged, by every magnanimous and virtuous sentiment.

They are not, however, filled with virtuous, but ambitious propensities, for the undertakings to which, on these occasions, they feel themselves impelled, require from them no sacrifice of pride, nor of any other selfish passion, and are captivating to their imagination, only because the execution of them promises to afford them scope to soar above their

fellows. They also, quickly, prove that a core of selfish ambition lurks within them, by the readiness with which they either entirely abandon those apparently generous enterprises, to apply themselves to the care of their own private interests or else, if they continue, nominally, to achieve them, gradually pervert the spirit of them, till it becomes, obviously, a selfish one.

No, the heart of youths is not generally penetrated with a truly virtuous, orderly sentiment; a sentiment engaging them firmly to practice moderation and self-control; modestly to yield respect where it is due; and, with assiduous patience, to endeavour to excel in some becoming profession, from a sincere, unaffected wish, to advance their own welfare in rendering service to mankind.

As the type of manly perfection stamped in the heart and imagination of most young men, is one that admits of their giving free scope to their passions, youths in whom that pernicious type is engraved, though they may not seek to realize it in their character, on account of insuperable obstacles being interposed to their indulgence of a domineering ambition; yet—owing to their belief of its not being incumbent on them to submit to the yoke of good order—do not scruple giving way to the strong passions that beset them, and which they have it in their power to indulge. In regard, too, to the most urgent of these passions, the members of their society let them, clearly, see how little the sense that it becomes men to submit to the yoke of virtue is present to their mind; for they treat these passions as weaknesses which assail manly temperaments, and which force all those persons to yield to them whom nature has gifted with such.

Women are readily led to adopt this fatal way of thinking. They and all those respectable men, come to years of maturity, who seem particularly called on to stem the torrent of the disorderly passions and appetites of the youths just entered on manhood, think it incumbent on them, on account of the great tenderness which they show to the fair sex, to use as much indulgence to the other; which principle obliges them, they imagine, to treat those vices in them, that they call their failings, with a lenity that amounts to encouragement.

§ 9.—The universally spread, kind disposition—which acts, however, too unreflectingly and immethodically—that allows women to mix greatly in the society of men, has, at present, the grievous result of encouraging, in the latter, an extreme dissoluteness of morals, for it makes them exceedingly ambitious of inspiring to persons of the female sex favourable sentiments; while, at the same time, no pains are taken to imbue them with the love of virtue and good order, by means of the influence of women, because no method is tried for fully developing, in the mind of females, the orderly principle.

There is, I am convinced, no other way of teaching men, so deeply to feel, relatively to their own character, the worth of virtue and order, as that they shall be less anxious to prove their possession of hardy qualities and great talents, than to employ, to a good purpose, whatever powers they may be endowed with—there is, I am convinced, no other way of thus engaging them, steadily, to support, by their conduct, a virtuous system of social order, than, carefully, to perfect women's mind agreeably to those sentiments of order, to which every breast is prompt to feel that their character ought to correspond—and then to employ their influence to make the virtuous principles, governing them, take root, also, in the hearts of men, so as to render them suitable chiefs and companions to virtuous, superior women.

But the most stormy passions of men cannot be taught to give way, submissively, and allow of their ambition being purified by female influence, unless they perceive that their female companions are capable of wisely estimating the value of the whole range of their actions, and that they also know how to discharge, with dignity, many important public duties.

Men are, very readily, induced to adopt the virtuous principles by which they may observe women to govern themselves, when the wise, respectable example that the latter set them is such, that they can perceive them to be moved by principles, lofty and rational enough to suit the manly character, though the weakness of their sex may oblige them to give to the action of those principles, a different modification from what they would have, did they animate men equally wise.

But men will never adopt, relatively to the wide circle of their public conduct, the same principles by which they observe a wise, superior woman to be swayed, unless the fulfilment of public duties be so far included in her sphere of action, that it becomes very easy to discern how the integrity of her principles might be preserved, while they were rendered applicable to those actions, of a public nature, the execution of which might require the peculiar abilities of men.

Nor will the influence of women, over men, be always salutary,—instead of being, as it too often is, pernicious,—till the orderly principle be so well developed in them, that they shall thoroughly feel how much their true dignity imposes on them the duty, gently, yet steadily, to teach men to move in the orbit of virtue, instead of conniving at their eccentric deviations from it.

In order to determine women firmly to testify their disapprobation of the various vices of men,—to admire many of which, namely, those which seem to result from a manly constitution, their heart strongly inclines them,—it will be necessary to arouse their self-love to discountenance these vices.

By holding out prospects to them proper to awaken their personal ambition.

By developing, in their bosoms, along with this passion, the orderly principle.

And by thus teaching them to respect themselves for the high eminence on which they shall be placed, as long as they shall serve to engage men to enlist in the cause of virtue, their aspiring and ardent passions.

## CHAPTER VIII.

MEN ONLY-CONSIDER THE DIRECT PORTION OF WOMEN'S INFLUENCE OVER THEM, AND, AS SEPARATED FROM THE INDIRECT, IT IS LIABLE TO BE THE SOURCE OF MANY EVILS, THEY DREAD GIVING THEM AN OPPORTUNITY TO INTERMEDDLE WITH THEIR AFFAIRS.

§ 1.—Men seem to me to have, hitherto, notions concerning the nature of female influence over their sex, which exhibit it as the source, not only of good, but of many countervailing evils ; and which fully justify the alarms which engage them to keep women apart from those important affairs that many of them transact in common.

The reason of their having such discreditable notions of female influence, appears to me to be, that they only consider the direct portion of it, or that kind of influence which is exerted when men are turned from their purposes, by the arts and persuasion of women in whom they take interest.

Against female influence, thus employed, men cannot, indeed, be too much on their guard, for oftener is it exercised to make them shrink from their duty, than to confirm them in the resolution to perform it.

The disposition of men to comply with women's wishes, commonly regards happiness, and the art of spreading elegant charms over their existence. It ought not, therefore, to be allowed to penetrate beyond the superficies of their minds.

But the indirect influence of women, that influence\* which, when they set a noble and good example, renders men prompt to adopt their principles, and act, in their wider sphere, with as much wisdom and grandeur, is so highly honorable and useful, that the utmost scope which it can embrace, ought to be granted to it.

\* This influence might, more properly, perhaps, be called emulation kindled by women's example.

But I comprise it under the title of female influence, because it is constantly confounded with it.

Besides, it commonly serves to women, who know how to inspire it, as the foundation of a good deal of direct influence which they take over men.

An influence, of this nature, can be deeply felt by men, and animate them to virtuous deeds, though the women whence it emanates, have for them no personal attractions; nay, though they be but little acquainted with them, and do not desire a great intimacy. It is adapted to make the good example of women kindle, in many of their countrymen, a noble emulation; so that it acts as a cement to bind a community firmly and wisely together, instead of being a dissolvent, separating its parts one from another, as the influence of a mistress over the lover anxious to please her, often is.

§ 2.—Yet the utmost care is taken to annihilate this salutary kind of influence or emulation, by rendering the proper province of women so diminutive and obscure, that they shall have no opportunity to offer to men, an example which they shall so highly approve, as to determine to infuse, through their own conduct, the same spirit that pervades it, even when they think it right, in imbuing themselves with that spirit, to invest it with a bolder and still more imposing form.

In consequence of a branch of female influence which might produce such glorious effects, being thus paralyzed, mothers are greatly bereft of the ascendancy which would enable them, powerfully, to contribute to attach their sons to virtue; and, in general, elderly women have not near the part which they ought to have, in giving, to the ambitious and impetuous passions of young men, a good direction. Had mothers, and women advanced in life, an opportunity to prove themselves entitled to universal respect, for having being led, by their understanding and principles, to perform, in an exemplary manner, various important duties, the discharge of which obviously demanded a vigorous, enlightened, noble mind, many are the sons and the youths who would listen to them with reverence, and who would be ambitious of meriting their good opinion.\*

\* Men are very conscious of their promptitude to emulate women, when they set an example of daring courage. But such an emulation only relates to a natural quality which is commonly their distinctive one, and in which they are, therefore, ashamed of being outdone by a person of the weaker sex. They are not, on that account, aware of their strong disposition to imitate women's virtues and wisdom, when they appear to them, in such a respectable light, that they perceive them to be fashioned by an enlarged,

## CHAPTER IX.

CAUSES THAT INDUCE EVEN ENLIGHTENED MEN TO OVERLOOK THE ADVANTAGES THAT MIGHT BE DRAWN FROM THE FEMALE CHARACTER, IN ADAPTING MANKIND TO LIVING UNDER A VIRTUOUS SYSTEM OF SOCIAL ORDER, INSTEAD OF ONE OF BLIND FORCE.

§ 1.—Abundant proofs every where exist of its being the propensity of mankind to admire, in a man, fine natural parts, and to treat him with great lenity, if he do not make an unexceptionable use of them; while, in regard to a woman, natural endowments make but little impression on them, if she do not give proof of a well regulated, virtuous disposition.

Seeing this to be the case, and knowing that all men are aware of their dispositions being subject to be greatly modified by the influence of the other sex; knowing, also, that many enlightened men sigh, bitterly, particularly of late years, over the impossibility of reducing nations so much to a steady adherence to the laws of virtue, that they shall be proper to remain under subjection to a liberal, well combined system of order, instead of one of enslaving force—considering all these facts, we are naturally, I think, inclined to feel some surprise; at finding rational men despair of nations ever making such a glorious progress in virtue, as to be able to render it the strong cement of political and civil institutions, without having first examined whether there be any means of enlarging women's mind; and, at the same time, of retaining it in a suitable form, that their influence may become effectual towards engaging men to exert their powerful faculties, within the limits prescribed by virtue and good order.

If it has never, as it appears, occurred even to the most thoughtful and liberal minded men, when reflecting on the best method of training mankind to the exercise of private and public virtues, that it would be wise to apply, particu-

fine understanding. Yet, on a fair trial, I am well convinced that it would be universally found that men have this disposition, and that an excellent use could be made of it to the firm establishment of a noble plan of order.

larly, to cultivating the mind of that sex, respecting whom men never forget that talents should be kept subservient to virtue; and then, when they had highly improved, at once, the heart and the intellect of women, to make use of their influence to draw, also, within the sphere of virtue, the sex who more claims, and is more allowed, the liberty to wander beyond it,—if such considerations seem never to have occurred even to wise, meditative men, I think that we may presume that the final cause of nature's disposing them thus to overlook them is :

To prevent their knowing how to give women the exact place for which they were created, till after mankind shall have gained a full experience of the evils, which their passions and erring judgments are calculated to introduce among them.

The elevation of women to their due rank is so indissolubly connected with the establishment of the very wisest national institutions, that, in order to raise them to it, government must be solidly formed on such enlightened principles, as can leave but little room to acquire any further experience of the evils which flow from erroneous ones.

The principal efficient causes which lead men, so generally, to overlook the advantages that they might derive from the influence of women, were their character highly improved, seem to me to be reducible to seven heads.

First—The uncertain manner in which they find that influence in practice to affect them.

Secondly—The extravagant flights of their imagination, when it is, in speculation, moved by the idea of women.

Thirdly—The clear, and yet abrupt, detached manner in which the first radical portion of women's general duties presents itself to their mind.

Fourthly—The consciousness, in men, that they will not suffer women to display all the fine qualities of which nature has given them the germs, without doing themselves the same, and the indolence which makes them shrink from such an exertion.

Fifthly—The dread that if all women were trained to have enlarged capacities, they would resemble the most reasonable, enlightened women whom they see at present, who have, com-



monly, less charms for them than the fair ones not remarkable for a well exercised understanding.

Sixthly—The disposition of men, in general, especially single ones, not to appreciate, properly, the real feelings of husbands, in their theoretic principles concerning the qualifications which best fit a woman to promote the happiness of her wedded partner.

Seventhly—The idea which they are, generally, disposed to entertain, that women, however contracted and defective, may be their situation and education, should, in the most trying, unexpected circumstances, be led by their native sentiments to act with wisdom and magnanimity; and the contempt that they feel for them, when they see them fall short of their expectations.

I shall now enlarge and comment on these seven inducements to disregard the advantages, that might be derived, from a high improvement of the female character.

§ 2.—*Men find the practical influence of women to affect them in a very uncertain, variable manner.*

Men are not induced to follow a regular line of reflections, on the advantages which might ensue to them from a full development of woman's character, by a clear perception of the noble end that they might attain, did they improve, to the utmost, the influence she already has over them, because that influence points, in such a variety of ways, that were it strengthened and unfolded, it could only tend to disunite them.

Men are not merely tempted to yield to female influence, when it is, very perniciously, exerted, by strong appetites and passions, that often make them the slaves of attractions that mark,—as their judgment when it is cool is well aware,—a depraved mind, but the secret feelings which urge them to sympathize with women, are so multitudinous, that the female is, usually, very deficient in address, who does not, when she prevails on a man to hearken to her, prepossess him in her favour and incline him to espouse her cause.

Hence it follows, that most men are willing to adopt the sentiments of the women with whom they are accustomed to

converse, in all matters in which they are immediately concerned, unless they be rendered indifferent to them by inconstant appetites and passions, that keep them, entirely, absorbed in an attachment to the particular fair, who, for the time, rules over them.

Thus, it happens, that whether men be governed by capricious passions or regular affections, female influence never appears to them as a simple, uniformly operating power, of which use might be made to rally men, affectionately, round one common standard of national and private virtue.

In the little circle of women who kindle in a man a peculiar interest, he thinks that he sees a microcosm of the whole female sex, both as it is, and as it must, necessarily, exist: he does not suppose that any other qualities could be unfolded in woman, than those that his own experience tells him that she possesses. Finding, therefore, that her influence over him, were it extensive, would lead him to act unworthily, he concludes that he owes it to himself and to his own sex, to join it in confining female influence within very narrow limits.

§ 3.—*Men's imagination, when it, speculatively, contemplates the idea of women, takes too extravagant flights to rectify the injurious notions which their experience makes them conceive, concerning the evil effects that female influence, whatever care be taken to make it act wisely, must, necessarily, have over men.*

Though men's imagination delights in ascribing great power to the agency of women to cause important events, it does not fill them with a presentiment of the use which might be made of female influence, to attract men to virtue.

Notwithstanding the restless activity which it displays, in placing women in conspicuous situations, and in investing them with extraordinary native powers, it leaves men entirely free to form, from their practical experience, their opinion relatively to the proper destination of women, and to conclude, from it, that they ought to keep them immersed in privacy and obscurity.

Though the imagination of men, when it contemplates ideal images of persons of the fair sex, never, perhaps, runs totally

into a disorderly course, since it always, probably, gives to the conduct and appearance of the visionary fair ones whom it beholds, a tasteful, picturesque kind of beauty, yet the order established in the pictures of its creation, of which those fair ones are usually among the most prominent figures, is far from being one always agreeable to virtue, or one to which the men who please themselves with the survey of those imaginary scenes, would really like to see a woman conform her character.

When they thus give the reins to their imagination, they like to figure, to themselves, the idea that woman is a being adorned with a more rich abundance of sentiments, and possessed of greater power, than really belongs to her. It is not so much virtue, that they demand of her, as an imagination, of strength sufficient to hurry her, even in guilt, to the most astonishing excesses, and which endues her with, apparently, such extraordinary force, that whatever she wills, however difficult it seems to be, she can, with ease, carry into execution.

Operations that involve the destiny of nations do not seem to those imaginative men beyond her sphere; however, they much oftener survey her as a being created express, to make a mock of the reason of man, to render him deaf to its counsels, and to overturn his best laid projects.

Such an imagination, on the part of men has tended, in two ways, to determine them to hold woman abjectly enslaved.

First—By persuading them that she would throw the world into a terrible disorder did they allow her much liberty.

Secondly—By blinding them to the harshness of their conduct in reducing her to a state of nullity: though they may contract her liberty to the utmost of their power, it will still appear to them that she enjoys sufficient advantages to share, equally with man, the empire of the world.

That an imagination in men which loves to expatiate in visionary regions, where women appear vested with astonishing powers, is one cause that induces them to keep them, rigidly, sequestered from their society, I infer from this, that, as far as I have been able to collect information on this subject, an ima-

gination of the kind in question prevails more than it does elsewhere in the eastern countries, and among those Europeans who have most of an Asiatic constitution—and in all those nations, a particular inclination has ever been shown to keep women powerless and enslaved. Thus, for instance, while the mythology of the ancient Greeks, in which the goddesses exercised, pretty much, the same power over creation as the gods; while their tragedies, and other poems, in which women are often seen exercising great influence over men, show that their imagination loved to represent the female sex as appearing nearly in as conspicuous a light as the more hardy one, they, in real life, condemned women to rest in a retirement where their whole existence was involved in a profound obscurity. (a)

In these north-western European countries, men's reason being very active is destroying the illusions of their imagination, they are much less disposed, than in the eastern climes, to abridge women's sphere, so as to render them utterly helpless, and abandoned to the power of their male relations: They see them more as they are, feeble, dependent beings, liable, in consequence, to be grievously oppressed.

From injustice they would willingly secure them, by giving them civil rights; nay, they would gladly place virtuous women on an eminence proper to call, into activity, their noblest qualities, and to allow them opportunity to acquire considerable influence over men.

Being less tempted, than the men of other countries, by a deluding imagination, to make women the victims of their sensual desires, when they sacrifice, to their gratification, the dignity and happiness of the female sex, they more palpably abandon themselves, with their eyes open, to degrading, brutal appetites.

Though men are, comparatively speaking, little dazzled, in these countries, by their imagination, in regard to the power possessed by women, they still are enough deceived by it, to think that they have more than is really enjoyed by them, and this deception contributes to flatter them with the belief that their conduct towards the weaker sex, is completely generous, though they have, by no means, imparted to it all those rights

which kind, liberal minded men, would like to bestow on their more feeble companions ; and though they are sensible of its being becoming them to convert the subordination, in which they are placed respecting them, into a means of assuring to them all the advantages suiting their natural faculties, instead of employing their own superior power to deprive them of any of them.

Even in these European countries,—where men are so rational,—they often judge of the power and influence which they accord to women, less from a survey of real life, than from the creations of their imaginative faculty, which is prompt to assure them that they allow women to share, pretty equally with themselves, the empire of the globe. Were a person to come among us, unacquainted with the events of the world, or the nature of its governments, otherwise than as notions can be gleaned, on these subjects, from the compositions of tragedians, painters, or musicians, would not such a person think that women are called on, by their situation, to attend, with a lively interest, to the most important affairs that occupy men, instead of being carefully kept remote from them, since you see little represented, in historical works of imagination, in which women do not act a conspicuous part ?

Indeed, you might say, that the authors of such works were eagerly on the watch for any great event, in which a woman was by chance brought forward ; such a hazard being a stroke of good fortune for them, by adding to the store of those subjects of which art can happily treat.

Though the number of the composers in the fine arts be but small, yet, I believe, that they may properly serve to exemplify the illusions that mislead men's judgment, when they reflect on the degree of importance that women acquire from the situation that they assign to them, for it seems to me that, like the professed artists, most men are induced by their imagination to think, that they allow women to act a much more important, conspicuous part in the world, than is really allotted to them. (*b*)

§ 4.—*Men are diverted from the consideration of the wide scope which ought to be allowed to the female character, by the clear, yet abrupt, detached manner, in which the first radical portion of women's general duties presents itself to their mind.*

The root of woman's duties certainly consists in the obligation with which she charges herself by her marriage vow. 'Tis as a wife that she is particularly raised far above that abject condition, in which she would be doomed to stay, were she abandoned to her own weakness, and exposed to insults from the stronger sex. Man, in making her the partner of his life, draws her up to his sphere; she becomes strong from being aided by his strength, and she finds that his protecting arm renders her independent of aught besides.

She has an opportunity of bringing his mind greatly to the level of hers, by filling it with many tender emotions, many fond alarms, to which, were he single, he would scorn to be sensible. He even betrays, in the capacity of a husband, a variety of those weaknesses,—such as a propensity to be pleased with or angry at trifles—which, in our speculative view of mankind, seem to us only to belong to the female sex. 'Tis therefore the conjugal union that particularly makes the character of the two sexes approximate to each other, so that by it, women become prepared for entering into companionship with men, by a participation of their cares, and men have feelings called forth in them, which cause them to be aware of the blessings that may ensue to them from a communication to women of their cares and views.

Once men have learned from their respect and tenderness for wives, to feel that companionship with the weaker sex, is necessary to their felicity and the right formation of their character, they may, perhaps, be induced, from various motives, to consult other female friends, such as their mothers, sisters or daughters, rather than their wives, respecting many of their duties and occupations.

But if the heart of men were not sensible of the deference and affection due to wives, I believe that there can be no doubt

that the influence of women, in general, over them, would sink very low.\*

The conjugal relation, by thus opening to the character of the female sex, the first aperture through which it may diffuse itself, in order to mingle with that of men, prescribes to women very important, awful obligations, for their manner of conducting themselves, in that relation, decides, whether they shall turn their influence and importance in the world, to a salutary or pernicious use.

Both sexes receive, from nature, a vague, mysterious notice, of wedlock being the point at which their characters first unite and blend together. There subsists, however, a great distinction in the notice that they thus receive, respecting the importance which marriage is destined to confer on women.

Individuals of the female sex merely consider the personal advantages which they may hope to derive from entering into a conjugal union. So invincible is, usually, their persuasion, that marriage will add to their liberty and increase their consequence, that even where they are so circumstanced as to see most wives suffering peculiar miseries and hardships, they cannot believe that wedlock keeps such a lot in store for them, and they fly to it as to a change of condition, which, in addition to its other blessings, will give them greater power, than does a single life, to enjoy freedom and live at their pleasure.

Men think less of their own personal interest, in the prospect held out to them by matrimony, than of the consequences which may redound to their entire sex, from the admission of women into a state in which they have such opportunities to acquire power over men. They well know that the female sex

\* In noticing the respect which husbands have for their wives, I allude to those countries in which, owing to law and principle, monogamy universally prevails.

Where men are free to take several wives, they have little respect for their wedded partners, and women are cruelly enslaved.

The sentiments of men towards their wives, though they may, often, have a great resemblance to those which they bear towards a mistress, are, nevertheless, usually very distinct from them, and much more favourable to the promotion of the female sex, to a high place in their esteem. They have an honourable wish to respect a wife, and maintain her, permanently, at the head of their family, even when she ceases to have youthful attractions.

Whereas, a mistress owes her whole power over them to capricious passions, and when she ceases to have charms in their eyes, is exposed to being, contemptuously, abandoned by them.

is-liable to yield to the temptation of abusing that power, for their heart gives them such true intimations respecting the mental constitution of woman, that they are aware of her being too obnoxious to becoming elated by the idea of the freedom and consequence which marriage ought to bestow on her, to think enough of the duties that it prescribes to her.

They are alarmed, both from dreading that the men, whom they regard as companions and confederates, may be made the unmanly dupes of a wife's wheedling arts, or the abject slaves of her despotic humours; and also, from being aware that, if many wives succeed in ruling a husband at their will, women will, gradually, introduce great innovations into the modes and customs of the community, perhaps throw it all into confusion.

The disposition excited in them, by such apprehensions as these, to fix their attention too exclusively on the idea of how women ought to act, in the quality of wives, to take duly, into consideration, all the manifold bearings of their character, is further strengthened by the captivating ideas which their imagination and feelings suggest to them, concerning the happiness tasted by a husband, when he is married to a woman, lovely in his eyes, who meekly fulfils her duties by him. So much does the image of such an excellent wife fascinate their regards, that it becomes, in a manner, impossible to them to contemplate the abstract idea of women, in any relation but the conjugal one.

They see the duties of a wife as we, sometimes, in surveying a landscape, behold a particular, graceful looking object, which is distinctly discovered to us, while all the scenes around it are enveloped in an impenetrable fog. A wife's duties, as they behold them, have, no doubt, a simple, artless beauty, but they lose all that harmony and majesty which would be communicated to them, were they seen, in a picturesque connexion with the vast range of the multifarious duties with which women ought to be charged.

Women's conjugal duties, by being thus isolated, naturally become subjected to a spirit of partial affection, which occasions the interests of all families so to war with one another, that they forget to pay attention to those great national concerns



which ought to identify them. You must picture to yourself a woman in her relations with her country and all mankind, ere you can become warmed by the sentiment of her being formed by nature, to unite men, firmly, together, for one common, noble cause, instead of teaching them to be engrossed by separate, discordant interests.

Were men, naturally, disposed to form, to themselves, a type of female excellence, on truly liberal grounds, they would perceive, that the perfect model contemplated by nature as the one to which the character of women should be taught to approximate, requires them all to agree in having one common circle of public cares, the flow of their minds towards which, should give a noble direction to their private ones, causing them to keep them in subordination to expansive, brotherly love and attachment to the public weal.

Men have acted quite in opposition to what they would have done, were such a type of female excellence universally and strongly depicted in their minds.

Instead of endeavouring to open women's heart and understanding, so that they also should contemplate this majestic type, and be warmed with the generous ambition to realize it, they have, usually, taken the utmost pains to render them so mentally short-sighted, that they should see nothing beyond their duties to their husband, and those family obligations immediately connected with them.

Yet I do not consider it too bold an assertion to say, that the persons who think it prudent to train women, solely, to the discharge of family duties, from supposing that such a confinement of their views will induce them the better to fulfil them, commit an error somewhat analogous to that into which the practical philosophers fall, who believe it to be sufficient to enlighten the people on the duty of performing the task allotted them, in a manner advantageous to themselves and their neighbour in this world, without teaching them to look to another.

The main duty of an individual, while he is in this world, is, I certainly think, to render his actions useful and honorable to it, but few are the persons who will be induced, steadily, to act from an enlarged, philanthropic principle respecting this

life, if they do not give a greater expansion to their thoughts and survey it in its connexion with a future. In like manner, family obligations make the basis of the duties of a wife and mistress of a house, yet will she not, in general, become attached to them, from perceiving their great importance, if she do not learn to look far beyond them, so as to fix her attention on the whole social order, and remark how much they contribute to the harmony and maintenance of it.

'The men who are convinced that, though selfish tastes may have too much part in stimulating their wish to see wives good housekeepers and attentive to a husband's accommodation and satisfaction, the view which they, in consequence, take of woman's destination is still, to a great degree, sanctioned by truth and nature, would do well to engage women to survey, from the same point that they do, their place in the world, and the proper bearings of their character.

Man finds woman a very restive being, when the laws which he establishes for her guidance are, evidently, dictated by pride and passion; yet she readily embraces his sentiments, where her mind is sufficiently enlarged to be, thoroughly, penetrated with them, and that she perceives them to have been inspired to him by a genuine sensibility to the beauties of the order of nature.

Let us inquire who are the men that most enjoy—from an intuitive conviction, that their tastes are agreeable to the true moral order—figuring to themselves the images of women considered as skilful, elegant housekeepers, as well as amiable companions to a husband made happy by their cheerfulness and tender cares.

I believe we shall find that they are, in general, studious philosophers, who, by severe application to scientific lucubrations, have worn out, in their bosoms, every propensity to be hurried away by violent passions.

The more every deceitful illusion of passion is dissipated by a man's strongly exercised understanding, the more does the lovely figure of such a woman as I have described, float before his mind's eye and charm his fancy, with the idea of its being an object placed behind one corner of the veil that wraps, in mystery, nature's type of the eternal moral order of things;

which veil, being a little withdrawn, had allowed this beauteous image to discover itself to his mental gaze.

To teach women to partake the thoughts of such a philosopher as this, and become, like him, deeply smitten with the image of an accomplished mistress of a family and loving, amiable wife, it would be necessary that they, also, should imbibe their notions of what constitutes moral beauty, from the same source that he does. They should be encouraged to prosecute philosophical studies, till, by a close application to them, they had obliterated, from their mind, every propensity to conceive a violent or lively passion, and that a calm wish to contemplate some part of the moral scheme of nature became their predominant inclination. Then would they, too, quickly perceive that this scheme peculiarly manifests itself, in shedding an enchanting lustre over the dutious, affectionate wife, who is, also, an exemplary mistress of a house.

These female philosophers would, doubtless, not be able to realize, in their own persons, the sweet type of female perfection present to their imagination, nor would they, if wise, charge themselves with the duties appropriate to it: but they would be of great use in teaching the younger individuals of their sex to contemplate it with genuine pleasure and an affectionate emulation: they would know, much better than men commonly do, how to convince young women that, in presenting it to them as a model worthy their imitation, they were guided, not by any sordid motive, but by a profound sense that it is on this species of female character that nature has, especially, stamped the signet declarative of beauty and perfection.

When men seek to rivet a woman's whole mind to the duty of submission to a husband and the cares of housekeeping, they try to give, to her disposition, a direction contrary to its natural bias. As they are well aware, that her secret, personal ambition, and her love of freedom, incline her to revolt against the rigorous, obscure duties with which they resolve to charge her, they determine to bend her to the empire of necessity, and to make her perceive that her husband has power, whether she will or no, to rule over her, and oblige her to obey his commands. Thus do they seek to subject to the laws

of force, a creature designed to be governed by the laws of order ; who can be, readily, enslaved, when she thinks that it is to order that she submits, but who, restlessly, endeavours to shake off the yoke which she plainly recognises to have been laid on her by force. Force, no doubt, may bear on her so evenly and universally, that she will yield to it without a murmur, from believing that it is not it, but the order established in nature, that holds her in abject subjection. But in these countries, and perhaps in all those in which monogamy prevails, the force which is employed to subdue the spirit of women, acts in too capricious, wavering a manner, for them ever to mistake its decrees for the calm, consistent ordinances of nature. Generous starts of indignation, in men, against the husband who exerts his power tyrannically, quickly inform women that a wife is not meant to be the slave of a wedded master.

Men are continually opposed to themselves, when they assert that women ought to be passively obedient to him to whom they are joined in wedlock. On the occasions in which they talk to females in this humiliating strain, it appears that they are under the influence of unkind, ungenerous passions, which make them take pleasure in mortifying them, by representing a husband, though he be a party concerned in his disputes with his wife, often more to blame than she, as a being fairly entitled to be the judge authorized to settle their difference, and to punish her where he may consider her in the wrong. Yet the men who, thus, in their conversation with women, seem to triumph in the idea of their being, in the quality of wives, bound to look on themselves as the implicit slaves of an absolute master, commonly manifest a violent resentment against the husband who dares to speak in a stern, authoritative tone, to his wife,—should she be a relation and friend of theirs,—even though his commands be not, in themselves, unreasonable.

Thus do they neglect, kindly to explain to women, that the subordination to their husbands, in which they wish to see them abide, has not for object to abase, but, on the contrary, to elevate, their character ; by giving them an opportunity to develop its appropriate excellencies and beauties, and enabling men, without injury to themselves, to raise them to the full

rank of companions, acquainted with their views and capable of rightly appreciating the good suited to their nature.

By the improper language which men often hold to women, concerning their conjugal duties, it seems to the latter as if there were a sort of war between the two sexes, and that husbands, on the part of theirs, were, peculiarly, charged with carrying it on.

This consideration does not, commonly, lessen the eagerness of young, single females to enter the marriage state, but it increases their pride in their confidence of their ability to manage a husband to their liking; and it lessens their disposition, tenderly, to devote themselves to him whom they may take for a wedded lord. It makes them, before marriage, willingly use every precaution for placing their pecuniary interests in safety, by means of rigid settlements, and after that the ceremony has taken place, it renders them irascible, prompt to quarrel, and to inveigh, with bitterness, against all husbands, when they find that theirs will not suffer himself to be ruled by them.

In short, the idea that men enjoy the thought of being, in the capacity of husbands, at liberty to tyrannize, even though they never mean to do so, vulgarizes marriage in the apprehension of women, makes them think that they are free to govern a husband in any manner that they can, whether by art or violence, and tends to quench, in them, all those chaste, meek, elevated sentiments with which women ought to be filled, when they quit a single for a married life. I do not mean to say that, in spite of the harsh way of talking which too many men give themselves, relatively to the obedience due to them from their wives, it is not easy for women to perceive that they are, notwithstanding, inclined, particularly as husbands, to be guided by generous sentiments in their treatment of them; nor that their fundamentally liberal dispositions towards them have not a suitable effect on the sensible hearts of Irishwomen, by rendering them, in general, tender, dutiful, devotedly affectionate wives.

But of this I am sure, that the unkind mode in which men are liable to preach to women, concerning the duty of obe-

dience to a husband, and which seems to imply that their motive for extolling this duty is, to secure to their sex in the married state, ample scope for the indulgence of harsh, unjust passions—I am sure that such a mode of prescribing to wives the duty of submission to a husband, tends to prevent themselves from regulating their notions concerning the obligations imposed on both parties by their conjugal vow, by principles honorable to the marriage state, and, more especially, renders them unfit to implant such principles in the mind of females.

For instance, several married women, exemplary in their conduct, and who justly disdain that obligation to obey a husband, by which men, often, arrogantly pretend that they are bound,—and which, evidently, implies that they ought to consider themselves as destined to be the sport of the passions of a barbarous being stronger than themselves—these amiable married women, while they feel their own dignity too much not to revolt against that species of conjugal obedience, that men seem willing to prescribe to them, are very liable to fall into the error of concluding, that they owe no other submission to a wedded chief, than what is derived from the sentiments of their heart.

Though they may haste, in all things, to do his will with affectionate zeal, they do not enough admit the principle that the laws of nature, and nature's God, command them to be dutiful to him, and to prefer his pleasure to their own.

Now, where individuals are not taught to adhere to their duties from principle, whether or no they may suit their inclinations, a great laxity of morals will generally prevail, more especially where this want of principle affects woman's fundamental duty, and one that extends its influence through the whole fabric of society.

As husbands are fallible mortals, it cannot be expected that their conduct towards their wives, will be always irreproachable; but in order to induce the latter to behave to them, when they are in the wrong, with meekness and kind forbearance, it would be wise of husbands, and men in general, to let women see that their principles, in regard to their treatment of the weaker sex, are universally tender and generous, so that when they act unkindly by women, it is owing to the in-

firmities of their nature, that make them sometimes forget the law of principle by which they would willingly guide themselves. Did men follow this rule, they would commonly find women as much inclined as they could wish, to feel for, and pity the failings of a husband. But they frequently do the reverse; for their manner of talking of wives and women, is just as if they had formed to themselves harsh, tyrannical principles of conduct respecting them; so that, in treating them, on the contrary, with tenderness and indulgence, they seem unable to act up to their principles. Thus do they give to their good qualities the form of weaknesses, and thus do they do their best to teach their wives, when they have kind, complying husbands, to feel no gratitude to them, and to attribute their good fortune solely to their own address, in obliging them to yield to tender emotions, which their proud, despotic minds would suppress, if they could.

§ 5.—*Men dread allowing women to display the fine qualities of which nature has given them the germs, by the consciousness that in that case themselves would be excited to do the same, and by the indolence which makes them shrink from such an exertion.*

Men have one universal, instinctive wish, which, though they continually lose sight of it, and adopt more partial motives of action, is the primary cause that most effectually urges them to distinguish themselves by a manly conduct or superior talents.

This wish is, always to keep their due rank in regard to women, and to merit, in consequence, to be treated by them with respect, as their protectors and enlightened guides.

Were the character of women, in general, carried to its perfection, that of men would also rise to its highest eminence. Such are the blessings which they would gain from its attainment to so noble an elevation, that they would become not only admirable for their virtue, but would enjoy a happiness far superior to any that they usually taste at present.

However, their indolence totally blinds them to the fact that, by strenuously and efficaciously labouring to climb the

difficult steep of virtue, they would add, unspeakably to their joys, from putting themselves in possession of the true felicity which suits their constitution. They therefore, tacitly, engage women, also, to study so little the improvement of their mind, that, without imposing on themselves the arduous task of subduing those passions which militate against their making any great advances in the toilsome paths of virtue, they may still be entitled to be respected by women as their superiors. In this project, they easily succeed, for women, notwithstanding that they have strong aspirations towards what is morally great and noble, yet, from being aware that their own untutored imagination is prompt to give them false or impracticable notions respecting the kind of conduct deserving of these epithets, almost constantly allow themselves to be governed by the opinions of men, in determining the nature of the actions that merit being qualified by them. Nay, if men universally decided, that it would be a folly to expect beings of their species to govern themselves by principles worthy of being called great and noble, women would adopt their notions, imagining that, by doing so, they furnished a proof of their good sense and manly vigour of understanding. The mutual influence of the two sexes is such, that, where men are not drawn into the orb of a virtuous system of order, by the attractions of women moving respectably within it, women copy their disorderly eccentricities, if not in their conduct; at least in their way of thinking.

A chance woman may, steadily, eye a loftier height of virtue than most persons of either sex think it incumbent on mortals to try to reach. She may, clearly, perceive it to be attainable by the truly wise, in the midst of all the cares with which they may be charged in active life; and she may, anxiously, wish her countrymen, resolutely, to propose it to themselves as the aim of their actions. But her sentiments will, surely, be either totally unheeded, or else her voice be drowned in a clamour of opposition; the opinion of women who think for themselves, if it be not seconded by men of a known good understanding, is considered as of no authority. Neither, indeed, is that of the most respectable men, where it differs from



generally received maxims, usually of much weight in society, if it be not supported by rational women.

To obtain a respectful hearing from the unreflecting crowd, the wiser individuals of both sexes should combine to sustain each other.

Though it be so difficult for the precepts of wisdom to make themselves hearkened to, when they are uttered by a woman, if they contradict received opinions, yet, where the notions expressed by a female,—particularly if she be young and lovely—fall in with those opinions, or with the natural bent of man's passions, then do they take a powerful effect in determining the men who listen to her to act agreeably to them. Women, where they have not knowledge, inclination and opportunity to acquire a salutary influence over men, are liable to exercise a pernicious one.

§ 6.—*Men dread, that if all women were trained to have enlarged capacities, they would resemble the most reasonable, enlightened women whom they see at present, who have, commonly, less charms for them than the fair ones, not remarkable for a well exercised understanding.*

When, either to French or Irishmen, I have accidentally expressed the opinion that the present confined situation of women, did not tend, sufficiently, to ennoble their sentiments and unfold their understanding, I have usually received for answer, that the position which I was advancing, was probably a true one, but still that it was to be feared that their minds could not be rendered more enlightened and vigorous, otherwise than by depriving them of many of their fascinating charms, which could not, as it appeared, subsist, except in women as engrossed about all the petty details of society, and as bounded in their comprehension, as the greater number of females are at present. I thought, too, that I could perceive that the men who expressed this opinion, had been induced to form it, by a comparison which they had made between the rational and frivolous women of their acquaintance, and a preference, relatively to the power of pleasing them, that they had given to the latter.

The conclusion, however, which such a comparison and

preference appear to many, to warrant, seems to me to be erroneous ; it is nature, not education and position, that often bestows, on women of a very limited understanding, a greater abundance of winning charms, than those that she grants to the persons of their sex remarkable for a vigorous, capacious one.

In the first part of this work, I have taken notice of the impartiality with which nature commonly distributes her mental gifts, in rendering those, whom she qualifies the least for becoming, by their intellectual strength, the firm supports of a virtuous system of society, the most proper to embellish such a system, and attach the community to it, by making it conducive to refined happiness and innocent pleasure.

I shall now add that, though this observation may, to a certain degree, be universally just, yet it is more particularly so in reference to the female sex.

The art of adorning society is, and always will be,—owing to a lively instinct which men could not suppress, if they would,—more valued in women than the power of enlightening it. The youthful females, who may be refused, by nature, the abilities requisite for acquiring such a power, will still make themselves of ample importance in society, if they try with success, as they frequently do, to spread joy and cheerfulness around them.

But is this a reason for denying to women the opportunity of acquiring wisdom, by a judicious developement of their native powers of mind? No, it does not, on the contrary, as I am convinced, furnish, for so doing, the slightest inducement to the attentive inquirer into the most effectual mode of improving the happiness of society ; since it appears to me evident that, in whatever dark ignorance women of superior, natural abilities, may be held, they never can be taught to be charming triflers, like many females of ordinary capacity.

Wherever nature has intended that the mind of a woman should shoot majestically forth, like a lofty tree spreading its fine verdure and beneficial shade, widely around it, if education and circumstances frustrate this design, it will become knotty and scragged, unfit for either ornament or use. Never

will it be trained to appear as a beautiful flowering shrub, the pride, and principal decoration, of a gay parterre.

Nature, far more than education, inspires to the persons whom she has endowed with superior abilities, a haughty consciousness of possessing them; and if the mind of a woman, filled with such a consciousness, be allowed to rust in ignorance, she will, in all probability, become utterly imperious and unmanageable.

Nor will she, when she torments her husband and all around her, obliging them, either by her authority or their love of quiet, to submit to her intemperate sway, feel a doubt of her not being the cleverest of mortals, nor of her not acting wisely, in settling every matter in which she is concerned, according as it may suit her will or her capricious humours. Were, on the contrary, a liberal education accorded to a naturally talented woman, and were she, particularly, taught to hope that her talents well employed, might acquire for her, in her country, some honorable testimony of public approbation, a generous ambition would be awakened in her: she would, quickly, perceive the necessity of hearkening, with great deference, to the opinions and instructions of well informed men; since she would find, that, in order to make her native talents have some current value, she must develope them beneath the lights of their knowledge.

Her desire to captivate the good opinion of the public, would make her cautious not to offend by arrogance, in any of her relations with individuals, and she would soon be, still further, induced to imbue her heart with meekness and humility, from being taught, by the dictates of her own enlarged understanding, that the acquisition of these amiable qualities can alone give the last finish to a superior female character.

If there were a suitable scope allowed in society to female talents, by affording their possessor the prospect, where she employed them wisely, of gaining, by them, honorable marks of public esteem, the women possessed of uncommon abilities would, in general, be more pleasing companions than they are at present, even when they, sincerely, endeavour to cultivate, in their disposition, mildness and amiability. Where the order of society left due room to their character, it would more be

formed by the lessons and conversation of their preceptors and companions. Many persons would, like them, study the principles proper to improve, to the highest point, the female mind : in the discussions which they would hold with others on this topic their views would be corrected, they would learn to express themselves with a graceful facility, and would acquire the art of making the maxims of conduct, that they would lay down, appear milder and more attractive.

At present women, who are anxious to establish fixed principles for the guidance of their own conduct, are too much left to elicit them from their solitary reflections. On this account, even when their principles are wise, they fail in recommending them to others; for in their mode of following, or giving utterance to them, they appear too rigid and unbending.

They are, besides, in great danger of rendering them erroneous, by deducing them from wrong conclusions, drawn from inaccurate views of the world: When they commit this mistake, their high, decisive tone becomes, of course, more displeasing; they are, also, too liable to precipitate themselves daringly into some fatal abyss of misery, perhaps of utter ruin.

Were pains taken to develope, in a manner conducive to virtue and good order, the mind of women, as much as that of men, the character of the latter would rise so as to preserve its due pre-eminence over that of the former; the same proportions would still prevail in the usual relations between the two sexes: women would have no more pretensions than they have now, to distinguishing themselves by shining talents; nay, they would have less, because knowledge being much more generally diffused, they would not have the same opportunity of distinguishing themselves by a more than common share of it. Most youthful females would still have much more pleasure in receiving courteous attentions from the youthful portion of the other sex, than in displaying their intellectual acquisitions; they would charm men, too, full as much as they do now, by a sincere, artless expression, of their sentiments.

The only difference that would be introduced into the constitution of society is, that the energetic impulse which it would

receive, would cause the consciousness of a joyous existence to be much more exquisitely present to the minds of all its members, and the glow of an approving conscience, more to warm and invigorate them.

§ 7.—*Men, in general, and especially single ones, do not properly appreciate the real feelings of husbands, in their theoretic principles, concerning the qualifications which best fit a woman to promote the happiness of her lord.*

All single persons, till they are very far advanced in life, are inclined to turn their thoughts, greatly, upon matrimony, and, if their predominant wish or expectation be to remain single, they commonly seek to combat the inclination towards marriage which agitates their breast, by the indulgence of a harsh way of thinking respecting the opposite sex.

This observation is particularly true of men. A bachelor, who is determined to remain so, does not, on this account, consider the conduct of wives as no concern of his.

On the contrary, he, usually, occupies himself greatly more, in studying and laying down rules for its guidance, than does any married man whatever.

His strictures upon wives are, frequently, harsh and censorious, because his main object is to prove that he acts wisely, in declining to burden himself with the care of one.

Neither does he commonly enjoy seeing husbands happy, though, as it plainly appears from his language, he has fully persuaded himself that he takes, in the happiness of every married man that comes across him, a warm and disinterested concern. He, indeed, commonly takes part with husbands against their wives, but where the former leave him the least opening to speak to them of their family affairs, he is too prone to destroy their conjugal felicity, by filling their mind with gall and bitterness. He inflames into lasting anger any resentment, in its own nature transitory, which he perceives them to have conceived against a wedded consort. His influence determines them to decline bestowing, on their wives, many little endearing marks of attention which might serve to enliven their mutual affection, for he makes them ashamed not

appearing as perfectly at liberty to go abroad into the world, and associate with companions as they were at the time, that they had, as yet, no wedded partner at home, anxiously watching for their return.

It is chiefly against those who are entitled to be called highly talented women, that the old bachelor commonly inveighs, pronouncing them utterly disqualified to discharge the main duties of a woman, namely, those of a wife. Indeed, not he alone, but bachelors of all ages, and those married men who have not themselves espoused women of known superior abilities, avow the entertainment of a great prejudice against them, from believing them unfit to fulfil the duties of a wife, and a mistress of a house.

Few are the married men, after all, who are not greatly pleased and flattered by the idea that the woman who has accepted them for a wedded lord, is one of fine distinguished talents. If we constantly hear men warmly debate the question, and eagerly decide it in the negative, whether women make better wives for having a highly cultivated mind, or a more than ordinary capacity, it is not what they observe in society, that makes them so anxious to bring over, on this point, converts to their opinion: for surely, notwithstanding the expensive education often bestowed on women, they need not be the least afraid, if they decidedly wish to espouse a narrow-minded, ignorant one, of not finding plenty that would suit them.

But they are by no means decided in giving to women of this description, a preference, as wedded partners, over those who strike their acquaintance with a degree of awe, on account of their superior mental endowments.

Their heart secretly aspires to finding a wife thus brilliantly gifted by nature and education.

It is to allay the ferment caused in it by aspirations of this kind, that they adduce unnumbered arguments to prove, that a man is much happier with a wife whose ignorance and narrowness of capacity, totally disqualify her from shining in society.

Though nature renders men very susceptible of a deep admiration of superior female merit, and that she engages them to

be exceedingly proud of a wife distinguished for the possession of it, yet she gives them a great disposition to relish those physical comforts which women, destitute of any claim to mental superiority, may procure for them.

By ordering matters thus, she certainly shows herself kind to the female sex, since she furnishes, to all women, the means, whether their capacity be great or small, of ingratiating themselves with a husband.

She does still more for women of ordinary minds, who, of course, compose the great mass of the female sex, for she decrees that, till men are actually betrothed to superior women, they shall be inclined to regale their imagination with an idea of the comforts which they could enjoy with a female companion, no wise raised above the common level.

Nay, she takes a still further precaution to ensure, that the admiration which men feel for the women to whom she has been lavish of mental gifts, shall not induce them to despise those to whom she has accorded only an ordinary share of them, for she excites men's native pride to persuade them, that the sort of women, who have fallen in wedlock to their lot, or to whom they expect to be united, furnish the most exact models of what it becomes wives to be ; so that, in fact, unless a man's heart has been rendered depraved, by the corruption of his morals, it is very easy for a wife, whether or no she have brilliant talents, to make herself the object of his most tender affections, and to cause him to be thoroughly content with her.

The female sex is, certainly, indebted to nature, for the great care which she has thus taken of the interests of those women to whom she has not been profuse of mental qualifications. Sad and humiliating would be their lot, were those few whom she has distinguished by superior mental gifts, alone to be admired by men, and to be induced, in consequence, insultingly to triumph over the rest.

Nature, by the disposition which she has universally given to men, has plainly signified it to be her intention not to allow women, generally, to extort admiration from them, by brilliant talents, if the possessor of them do not hold them sub-

servient to upright, amiable sentiments, and more particularly to the virtue of humility.

But while nature secures the true system of social order, in some essential points, she constantly, that she may exercise men's reason in maintaining it, allows it to be overthrown in an opposite one. Thus, though she has done a great deal to prevent talented women from acquiring influence otherwise than by their virtues, yet, on the other hand, she encourages mankind to enter into such a combination against female talents, as that they shall not be allowed to develop themselves at all, or to serve the cause of virtue.

When men decide to take a woman of very limited capacity and views, for the partner of their life, or that they are conscious that she whom they have already espoused, is one of that description, their latent sense of the worth of female talents, causes their pride to take the alarm, and to clamour loudly against suffering women to rise above a very low level in point of intellectual endowments; for they fear that if many women, distinguished for such endowments, were to appear, their own choice of a wedded partner, would be sadly disgraced.

They announce, and they persuade themselves that they speak the truth, that their intention, in seeking to deny to all women an opportunity of rising to merit, as rational beings, a high share of consideration, is to take care of the universal interests of men, in the quality of husbands; for they assert that every individual of their sex prefers a wife no wise capable of making herself, by her understanding or talents, an object of respect to him.

Yet does experience amply refute this assertion. Since it is well known, that, if a single young woman know how to conduct herself with good sense, her being remarkable for some species of solid, or brilliant talent, rarely fails of opening to her the opportunity to acquire a good establishment in marriage.

So much does the pride of men, when they happen to know young women gifted with admirable mental qualities, spur them on to woo them into a consent to become their partners for life, that their ambition to appear the wedded chiefs of supe-



rior women, is, and probably always will be, a great obstacle towards female talents receiving as full a developement as those of men.

Marriage, the French say, and with considerable truth, is the grave of female talents. In fact, though women, after engaging in this state, generally neglect, more than they might, the exercise of any shining talent that they before-hand possessed, it is nevertheless certain that the duties which matrimony imposes on them are usually inimical to their acquiring any talent, which they had not cultivated previously to changing their condition, or to their giving a further developement to those that at that time adorned them.

To have female talents make as conspicuous a figure in the nation as they might, many of the women capable of exhibiting a transcendent one, should remain single, and this is what amiable men, taking advantage of the tenderness or weakness of woman's heart, will never suffer to be the case.

Men do not say much to engage parents to give a liberal developement to a daughter's mind, for even those who exult in the knowledge of having espoused a woman distinguished for superior mental endowments, acquiesce quietly in the system of female education which they find established, whether or no it be a contracted one, pleasing themselves with the idea, of its having formed the woman, united to them in wedlock's bonds, to be a model of female perfection, and presuming that it would have done the same for the rest of the individuals of her sex, had not nature decreed that they should be far her inferiors.

But though men are little disposed to avow their secret aspirations after a union with a woman of distinguished excellence, as well intellectual as moral, yet the attractions which such women have for them, have so far penetrated into public notice, as to be, I am convinced, in some measure the cause of the great pains bestowed of late years on female education.

It is not my object to inquire whether that education answers as well as could be wished, the design of truly improving women's mind, nor whether the good effects which it might produce, be not greatly counteracted by a construction of

society not sufficiently in harmony with it: my present intention being to show,

First—That there does exist, as I believe is the general opinion, a great obstacle to the full developement of the female mind, in the persuasion that men commonly entertain that, in order to secure women being good wives, it is better that their intellectual capacity should be little unfolded.

Secondly—To explain my reasons for being persuaded, that the men who think thus, do not thoroughly appreciate a husband's feelings, nor advise measures gratifying to the highest order of those wants, to the satisfaction of which, in the wedded partner of their life, the training of women ought to be directed to making them adequate.

§ 8.—*Men are generally disposed to entertain the idea that women, however contracted and defective may be their position and education, should, in the most trying, unexpected circumstances, be led by their native sentiments to act with wisdom and magnanimity, and they feel a contempt for them, when they see them fall short of their expectation.*

Though the imagination of men cannot much be trusted to for presenting to them faithful types of fine female characters, such as they should endeavour to engage women to realize, since, where it fixes their attention on visionary scenes, it makes them more delight in picturing to themselves a female hurried away by any exalted passion than one sublimely virtuous; yet, when they contemplate the events of real life, their imagination and feelings teach them to form very clear and just notions, of how it becomes a woman to act in any casual conjuncture. Though the circumstances in which she may thereby be placed, be such as she was no wise trained to encounter, and that she could not meet them properly, without having a mind much more comprehensive and sagacious than education and habit have rendered hers, yet are they vexed and surprised, if she do not act in them with all the wisdom and magnanimity that they are sensible that it would become her to manifest. They wonder that women, though their minds have been always chained to the most petty details of the affairs of private life, so that they cannot look beyond them, do not

understand in what their true dignity consists as well as they do, whose eye calmly plunges down from a great height into women's station, and can clearly appreciate its just social connexions. Yet, I venture to affirm that the females alone, who have, by a wonderful or providential chance, eluded all the temptations to become vain, passionate or frivolous, by which their way was beset, and learned in spite of them justly to estimate the various blessings of life, can have an idea of the almost insuperable force with which education and circumstances at present degrade women's mind, and prevent them from becoming rational, or, more especially, noble minded beings.

Women are particularly formed to stand in awe of the society around them; to court its smiles, and to let their ambition be kindled by the hope of being honoured in it. That passion accordingly, which ought to animate them with generous resolutions, fashions itself on the nature of the prizes that social life holds out to them, and certainly these prizes are far from being calculated to induce them to become wise and respectable.

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#### NOTES TO THE NINTH CHAPTER.

(See page 451.)

(a) The discrepancy between the imagination and principles of the ancient Greeks, seems greatly to have facilitated the corruption of their morals. Since they did not allow respectable women to exercise anything like the influence over them, of which their imagination led them to wish to see the female sex possessed, they were easily induced to give to women of a lost character, but more versed in the art of charming them, unlimited power to wind their dispositions at their will.

The ancient Romans also found their imagination so withered by the chilling aspect of real life, while the inflexible severity of their laws reduced most of their women to a state of extreme helplessness and insignificance, that once the incipient relaxation of their morals, allowed the latent charms of their mind to pierce a little into public view, corruption rushed in on them like a torrent, so eagerly did the men press to indulge the flights of their imagination, in the society of women more decked in the charms

depicted in its visions, than the ancient polity allowed their fair companions to display.

There still appears to me to be, where the formation of the female character is in question, a clash between the imagination and principles of the Italians, which ranks among the causes that contribute to the degeneracy of their morals. Their profound sense of woman's frailty, and of the purity of heart which ought to be her principal ornament, leads them to try to keep her so aloof from temptation, that she must necessarily remain stupid and ignorant.

Rarely then can they find a woman distinguished by even a small part of those talents and lofty qualities, with which their imagination tells them that the fair sex ought to be adorned. Artful, meretricious women in Italy, know much better than modest ones how to exhibit graces and charms which flatter the imagination of men.

To them therefore do the Italians fly to have it agreeably set in motion.

However, though these women obtain an unlimited ascendancy over them, they still do not satisfy all the cravings of their imagination, which yearns to contemplate women in real life, whose brilliant talents for the fine arts, or whose bold heroic virtues, would engage men to cultivate these arts with a warmer interest, or to perform glorious acts with redoubled ardour.

Their vexation on finding that women, in their present state, do not correspond to their wishes, to admire in them noble and brilliant endowments, seems to me to be one cause of that general grudge against the fair sex, which they evidently entertain. It breaks forth so undisguisedly, that the most unbecoming satire uttered on the stage against women, is received by the audience with loud, unanimous applause.

(See page 452.)

(b) The impression made on men's imagination by the idea of woman is what, I believe, first awakens in them the love of the fine imitative arts; for I do not suppose that they would ever have exercised them to any degree of perfection, either to represent objects which do not immediately relate to human nature, or to depict the emotions and figures of persons of their own sex, were it not for the general interest that they take in woman and in the workings of her heart.

The disposition towards the fine imitative arts, which the imagination of men thus acquires from an ideal representation of the charms of woman, though, it has—in the manner that I have described,—the ill effect of determining them to curtail her power, and deprive her of her due influence over them, yet is in the main, in this part of the world, friendly to her, and it would, I am convinced, in a highly improved state of society, be very efficient in maintaining her in a duly elevated rank.

First.—It turns men's imagination away from paying homage to force, as considering it the power which legitimately rules the globe.

Where force is admired as being alone entitled to the government of this world, women must from their weakness sink into utter contempt.

This tendency of men's imagination, teaches them to perceive that a system of order might subsist, possessed of infinite attractions, which would disarm the strong and give great power to the weak.

Though they only see this system in a wild, visionary manner, and believe it impracticable, yet are their hearts, owing to the kind of captivity in which they are held to it, prepared for adhering in practice to order rather than to force, whenever they witness the establishment of such a wise, majestic, orderly system of government, as shall raise women truly to the rank of men's companions, and at the same time induce both sexes to secure to themselves the fullest measure of happiness that can be attained, by a wide and exemplary attachment to virtue.

Secondly.—The visions represented to men's imagination, though extravagant and fantastical, seem to me to float with considerable truth around a circle of female influence, commensurate to the one which, agreeably to the design of nature, the influence of women over men ought to fill.

They do not indeed give any intimation of the rank which, under a perfect system of national order, women would hold, for they commonly represent them as occupying the place that the men who entertain these visions are accustomed to see them fill. But though they circumscribe too narrowly their sphere, they do not their influence, for they exhibit them as having pretty much the same degree of power to move men's hearts on all occasions, that they would have were they allowed to be of as great importance in the world, as they will be whenever the moral plan of nature is in practice fully unfolded.

It is principally in woman's relations with persons of the stronger sex, that the imagination of men loves to note what passes in her breast. It is also as man's companion and helpmate, that she will ever inspire most interest and most figure on the theatre of life.

In those ideal scenes the greater number of actors are usually men, and it is they who will ever chiefly treat those affairs that lie open to the inspection of the public: but some woman or women are constantly depicted, by the imagination of men, as taking part in all their concerns, to animate the persons affected by them, and shed great interest over them. So pertinacious is the imagination of the public in demanding that the interest excited in it, by the compositions of the fine arts, for ideal human beings, shall receive its first impulse from a female character, that though artists, to enlarge their demesne, have frequently endeavoured to fix the general attention on the representation of some great event wherein women were not concerned, they have rarely succeeded in arresting the interest of the public on even heart moving scenes, if it were men alone who figured in them.

Though some nations like that ideal women should owe to the passion of love their power over the spectator's bosom, while others choose to have

their sympathy claimed by females who express more austere sentiments, yet all seem to demand from the author who invents or embellishes pathetic facts, that, in order to awaken interest, he shall usually contrive to make a woman concerned in them.

The universal leaning of imagination thus to require, in all histories invented for its recreation, the apparition of a female agent, offers, as I conjecture, a tolerably accurate measure of the degree to which men in general would like to see women take part in most of their affairs, were their life made sufficiently public to enable them to do so. The manner in which they would concern themselves in those affairs, would render them much more inspiring to men, and much more proper to awaken in them a variety of heart warming sentiments, than they are at present, when they mostly undertake them from dry, unfeeling motives of ambition, or frigid calculations of profit.

Women who figure in the inventions of imagination, usually are led to concern themselves in public, great transactions by the workings of their private affections: for, as the authors of those inventions are accustomed solely to see them in situations in which they are swayed by private affections, and that they deeply sympathize in the emotions that they cause them to feel, they do not consider it necessary to impart to them any passions beyond them. However, were that high place assigned to women, which I think that they could fill becomingly, it would be found, I am persuaded, that they could excite great interest, by sentiments of a more general, public kind.

Their patriotic affections would often inflame men with the love of their country, and cause them to make with firm alacrity, to her welfare, every virtuous sacrifice of their private interests.

However, some political existence given to women, if it were done with an enlightened conformity to the orderly plan of nature, would certainly bring the private affections of mankind more into public notice, than they are brought at present. But they would not on that account serve to introduce confusion into the public life of men: they would on the contrary shed a true, harmonious interest over it, that would induce them to conduct it with warm attachment agreeably to the ordinances of virtue: while the attention of the public, by being fixed to a certain degree on the conflicts liable to take place between the private affections of mankind and their public duties, would serve to invigorate and elevate the former, so as to induce them magnanimously to submit, while the latter enforced their decrees.

The notion that the fine arts prepare the imagination of men, for giving to the influence of women over them a sufficiently wide extent, is, I own, partly what prepossesses me in favour of them.

## CHAPTER X.

THE EAGERNESS WHICH SINGLE WOMEN AT PRESENT MANIFEST, TO ENTER INTO THE MARRIAGE STATE IS VERY PERNICIOUS.

§ 1.—The first, the grand prize which excites the ambition of women is a brilliant marriage. Let them obtain that, and they will have gained a most glorious triumph.

They will be welcomed every where with adulation; all hearts will acknowledge their good fortune; their numerous less fortunate rivals, from having been their equals and companions, will shrink before them into mortified inferiors.

A prize so dazzling, and so congenial to female passions, is accordingly looked to, by most grown up girls, as one, presenting to their ambition, its ultimate object. Nay, as their parents, and all their friends, concur in the ardent wish that they may gain possession of it, they are trained, from their early youth, to regard it as the crown of all their wishes, and to make of the means to secure it their primary study.

The thoughts that she may one day become a wife and mother, ought to dispose a girl to meditate, profoundly, on the nature of the duties which, in those qualities, she may have to fulfil. However, when an unmarried woman is eager to win a husband, and particularly when she aspires to obtain one to whom, according to the usual calculations of her countrymen, she is not entitled, the consideration of her conjugal duties is far from occupying her thoughts; her views are entirely bounded to the project of inducing the man who, she thinks, suits her design, to become her wedded partner. With no inclination, does such a project inspire her, to reflect on any of her duties; she knows well that it is not by an exemplary conduct, but by seducing charms and inveigling arts, that she is most likely to succeed in it.

I have already, in the first part of this work, noticed the impossibility of elevating and bracing a people's mind, sufficiently to determine them to an ardent pursuit of virtue, whilover they have such degrading notions of it as to believe, that all modes of conduct which are not absolutely *vicious*, en-

title them to be called *virtuous* : but this remark is particularly applicable to many single women, who resolve, from principle and prudence, that no one but a husband shall be master of their persons ; and who, therefore, esteem themselves *virtuous*, though, to entice a man to take them on their own terms, they practise, but with more wariness and subtlety, arts similar to those which abandoned women use to attract unsuspicious youths into their toils.

The more a nation's morals were distinguished by a virtuous purity, the more men would be desirous to marry, and the more women would modestly refrain, till they were courted, from thinking of a lover. Conformably to a maxim which I have already advanced, namely, that if a proposition which relates to social order and morality be true, the converse of it is true also ; the more a society is regulated in such a manner that women are naturally induced to be more eager than men, to enter into the marriage state, the more it will be liable to grow corrupted.

Now, it appears to me, that had the notions and customs of the principal European societies been cast into their present mould, expressly with the design to make women seek, more eagerly than men, to contract the matrimonial engagement, they could scarcely have been better contrived to answer that purpose.

First—Owing to the great freedom which women enjoy, and the flattering attentions paid them by men, it is hardly possible to imagine a wider scope given than it has at present, to their ambition to shine in the world, provided that they confine themselves to the project of communicating and receiving pleasure. 'Tis a scope that is only bounded by the precautions which they are enjoined to use that they may not lose their reputation ; but their attention to the preservation of it, does not furnish them with such a severe task, that they may not fulfil it, and yet gratify their vanity with very inebriating draughts of triumphant joy.

Secondly—The perfection to which the mechanical arts and the productions of manual labour are carried, makes all the powers of nature and of art seem to be put in requisition, chiefly for the purpose of laying, at the feet of women,



whatever can gladden their heart and convert, for them, the world into a scene of exquisite delight.

For them, in every clime, is man busy in manufacturing into a variety of beautiful tissues, or commodious habilimenta, the productions of his native soil.

For them, the toiling slave extracts from the bowels of the earth, unnumbered precious gems: and for them, the arts of navigation waft, with such rapidity, the luxuries of one country to another, that, whatever remote spot they may inhabit, the riches of the whole globe are at their command.

Their caprices are tremblingly watched by millions of industrious manufacturers; for, as their fickle changes of humour determine them to pronounce any production of the artisan obsolete, or else to bring it into fashion, do they condemn multitudes to pine in want, by depriving them of a lucrative occupation, or they revive a drooping trade, filling with joy and gladness those concerned in it.

Thirdly.—The immense prerogatives conferred on women, which design them for the principal sources and recipients of pleasure, are all quickly nullified, if a fortunate marriage does not support and cause them to be durable. Law and custom have ordained that women shall have little means to procure themselves those material objects, that promise happiness to their possessor, unless they can command an affluent husband's purse. They must commonly, in the higher ranks, trust, entirely, to the munificence of a wedded lord, for enabling them to live in a similar splendour to that which surrounds their mothers and eldest brothers' wives. Nay, did the riches, bestowed on them by a parent, suffice to put them in possession of every luxury gratifying to their vanity or conducive to their enjoyment, they would still require to marry, ere their youthful days were past, in order to turn their wealth to full account.

When a single woman's mind receives a strong impulse towards a pleasurable life, she naturally becomes very desirous of matrimony: but, independently of this tendency of her constitution, she is eager to embark in it, because her imagination makes her well aware that, unless she enter into the class of married women, ere her youthful bloom be fled, she

can no longer, even though encircled by all the material apparatus of pomp and pleasure, hope to dazzle the spectators as a being proper to taste, and diffuse around her, the charms and elegancies of life. She is fully sensible that an ancient maid would, in every one's apprehension, make but a discordant figure, did she seek to enact so brilliant a part. The sentiment is universal and unconquerable, which gives us notice that, where a woman long continues single, it becomes her, with meekness and modesty, to seek the shades of an unassuming retreat, and to forbear investing herself, with ostentatious appearances of gaiety.\*

Such are the great inducements which women have to seek, cost what it may, to engage in wedlock, that perhaps there are few single men, who have lived some time in the world, who have not repeatedly had opportunity to prove their prudence and address, in eluding the snares that wily fair ones had laid to entangle them in disadvantageous marriages.

Though all single men have not, in proportion to their rank, riches to bestow on a spouse, yet are they all exposed to the danger of meeting with unmarried women, whose heated and rash imagination, will persuade them to have recourse to the most artful stratagems, in order to allure them into the bonds of wedlock. But as to the youths who, in reference to the persons with whom they associate, would really be wealthy prizes for the girls whom they might be induced to take for better for worse, it is well known that wherever they turn, they find a net spread to decoy them into matrimony.

As long as the indecent practice continues, of slyly inveigling men to submit to the marriage yoke,—and it will continue as long as no other prize is offered to the ambition of girls themselves, or to that of their friends, where it is aroused, by solicitude for their welfare, but a brilliant matrimonial establishment,—the people among whom such a prac-

\* So strong is the sentiment, which whispers to every bosom, that a single woman would totally depart from her proper character, did she affect to attract, around her, the splendid, elegant pleasures of society, that, where a single man finds it incumbent on him to open his drawing room to brilliant crowds of female visitors, the lady whom he deposes to receive them is always married, even though a single sister or daughter may be at the head of his family.

tice prevails, must be remarkable for a great corruption of morals. They will not be smitten with the august beauty of virtue, for they will not be struck with the charms of chastity, which is the quality to whose union with all the others that enter into the composition of virtue, she is peculiarly indebted for her attractive loveliness.

Men cannot discover the unspeakable beauty diffused by a pure, chaste mind, over the visible form, when they recognise no difference between the women to whom a chaste disposition is ascribed, though they behold them making the most artful exertions to entrap them into marriage, and the frail fair ones who readily become the victims of their unhallowed flames, except that the former are more prudent than the latter, and more governed by a cold, calculating principle of self-love.

When girls, who are thus trained to exercise every inveigling art, for the sake of securing to themselves a husband, have succeeded in their undertaking, far be it from me to assert, that they do not frequently, through life, conduct themselves virtuously, according to their apprehension of the meaning of the term: that is, they are faithful submissive wives, and affectionate mothers, always ready to fill the office of attentive nursetenders to any of their sick children, as well as to bestow on their offspring whatever education may be prescribed by custom.

But if a state of virtue consists, as I think it does, in such a powerful impulsion of the mind towards a noble, rational end, that it has force to resist all short-sighted inclinations and violent passions which would turn it aside from its object, I am sure that the wives and mothers in question are utterly unfit to advance, in their country, the reign of virtue. They think that they do very well, if they caution their sons against indulging their short-sighted passions to an excess that may be injurious to their interests or reputation: as for their daughters, they consider that the best proof that they can give them of maternal solicitude, is to procure rich husbands for them, by arts similar to those which they once practised with success in their own favour. They go through life, persuaded that their whole business, in the world, is to convert it, within cer-

tain bounds, into a place of pleasure for themselves and family ; and never do they discover, by either their language or conduct, that one elevated sentiment, one lofty, virtuous principle of self-denial, is impressed on their minds.

They have usually, no doubt, a more or less efficacious belief in the christian religion, and they, therefore, profess to consider this state of mortal existence as one of trial. But as their heart is not aggrandized by the sublime truths of our religion, nor filled with genuine sentiments in harmony with its doctrines, they imagine that they accomplish the duties which it enjoins, by a strict attention to its rites and ceremonies, and by rigorously enforcing upon others the observance of them.

Nothing so effectually benumbs the talents of a woman as an eager wish to be married.

It gives to one to whom nature has been lavish of superior abilities, the appearance of being only gifted by her with an ordinary capacity. It also hinders the fair one who has the misfortune to be agitated by it, from ever charming the refined spectator, by a display of graceful modes of behaviour, and an elegant external appearance, as much as she might have done, had this wish been restrained, by a sense of native dignity, from making unseemly inroads in her heart.

Women avowedly depraved, may be attractively elegant, for vice, as well as virtue, is susceptible of being embellished with charms which must be commended by a polished taste. But women who—like those whose thoughts are entirely bent on the means to win a husband—are neither acquainted with virtue nor vice, have, in their bosoms, no central, commanding feeling, of a nature to engage them to study the laws of a refined taste, and to conform to their dictates their external mien.

Their look and manner betray a restless perturbation of mind, unsuitable to a virtuous woman, and have none of those soft, seductive graces which, sometimes, emanate from a female heart that is a prey to vice.

I conclude then that, as long as the projects of women usually are directed too much to opening, either for themselves or their daughters, an entrance into the marriage state, their intellect will not, in general, appear as vigorous and acute, nor

their dispositions as noble and generous, as it would be requisite that they should be, to fit them for becoming to men, virtuous, enlightened helpmates.

Nor will women, whenever a thirst for matrimony is prevalent among them, know how to quench, in men, a taste for coarse, forbidden pleasures, by presenting to them an ample quantity of pure, elegant, refined ones.

§ 2.—I have mentioned, in the first part of this work, that nature seems to me chiefly to charge herself with the task of inducing mankind to conform their practice to some of her most essential principles of order; so that what they have to apprehend is, not their being tempted to forsake those principles, but, on the contrary, their adhering to them with too unqualified a submission. She has made it necessary that they should study to temper and balance them, by the careful development, in themselves, of principles of an opposite kind.

In addition to the use which I have already made of this maxim, I shall here again illustrate it by an application of it, to the usual dispositions of mothers and daughters, relatively to the marriage of the latter.

Were young women subject to be scared from matrimony, by reflections on the rigorous duties that it prescribes to them, and the sufferings to which it exposes them, mankind would certainly be in a great embarrassment: and to whatever expedients they might have recourse, to extricate themselves from it, we may safely affirm that the march of the system of social order would be greatly, if not entirely, different from what it is. Did men ever generally agree to treat women with softness and liberality, which it is probable that, in such a case, they never would, they could not make this progress in civilization on any other condition than that of girls being taught, from the earliest dawn of reason, to bend implicitly to the laws of duty, and to consider a consent, as soon as they became nubile, to unite themselves to a husband, as the most imperative of the duties imposed on them by the God of nature.

Girls, on becoming wives, would receive very honorable

testimonies of the approbation of society, in order to induce others to follow their example.

Were mothers, too, owing to their ambition being rigidly confined to the domestic circle, to please themselves so much in the idea of having an absolute authority over their daughters, as to be naturally loath ever to part with them to a husband,—and surely our theoretic speculations on human nature, might lead us to suppose that they would commonly wish to keep them for ever under their control,—then would they also, by their perverse love of sway, cause to the rulers of the nations great perplexities.

Perhaps that, to put an end to them, the expedient would have been tried, long before the human mind was ripe for such a measure, of awakening, in mothers, a more noble ambition, by associating them to man's most lofty concerns. Such a measure, if not introduced with comprehensive wisdom into a nation, would have the effect of throwing it into a grievous state of confusion.

But nature has effectually spared men all the trouble which women would cause them, did they find it difficult to obtain them for companions. The most tyrannical mother is far more likely to treat her daughter ill, if she remain long on her hands, from vexation at not procuring a match for her, than to feel any wish to keep her single, that she may continue to rule over her. As to single women, no rational, disinterested person ever, I believe, thinks it needful to tell them that they are placed, by nature, under the absolute obligation to contract a marriage, whether or no they may wish to change their condition, so well is every one convinced that, though some chance females may have an insuperable attachment to celibacy, there will, always, be plenty of them to be found willing to enter into the bonds of matrimony, for the men who can wisely engage in them to have ample choice.

When a single man is in affluent circumstances, he, very commonly, considers that his duty towards society and the dependent half of the human species, requires him to share, with an amiable woman, the advantages of his situation. But rarely, I believe, does an unmarried female, however wealthy,

on taking a dispassionate, abstract view of the marriage state, conclude that her duty enjoins her to enter into it; and did a single woman form, to herself, such a notion of duty, I do not think that, in coolly adopting the resolution to comply with it, she would, in the least, render herself, in the eyes of society, a more interesting object.

All orderly minded persons view a wealthy bachelor with approbation when, from pure, rational motives, without any special attachment, he selects a woman for the partner of his life; but their feelings tell them that a female, filled with a modest sense of her dignity, does not allow herself to be determined, by abstract reasonings on the nature of her duties, to resign her person to a husband; that, ere she decides against remaining in the single state, she waits till some particular lover has sufficiently interested her in his favour, to inspire her with the belief that she would do well in devoting herself for life, to his will and happiness.

Those who thus exonerate single women from the obligation to marry, in obedience to abstract principles of duty, know well that, in teaching them to believe that such a duty does not concern them, they do not, in the least, obstruct the views of the bachelors who look for wives; since they are aware that they would much rather be indebted, for the successful courtship of a fair one, to a reciprocal attachment that they had imparted to her, than to a belief, infused into her mind, that duty rendered it incumbent on her to take a husband.

Those persons know that a woman's tenderness is so readily excited by a lover's assiduities, that it is more necessary to caution her against being, too precipitately, softened by them, than to entreat her to allow them, readily, to move her. In fact, I believe, that the young, unmarried females are very rare, whom no man could persuade to share his lot.

The usual difference between a wise and foolish single woman, in reference to a propensity to be wooed into marriage, seems to me to be, that the latter is easily captivated by a graceful air and winning address in a lover, the fund of whose character is, perhaps, worthless; while the former, not greatly affected by the mien and external figure of a professed admirer, anxiously inquires whether he is distinguished by those solid

qualities, which vouch for their possessor's making an amiable and respectable head of a family ; if she has reason to think that he is ; she is quickly melted into a grateful sense of his passion and a willingness to take him for her wedded lord.

Since, then, nature has done amply to secure to men a facility in obtaining conjugal partners, but that she has, at the same time, exposed the social system to be much disturbed, by the eagerness of single young women to precipitate themselves into a husband's arms, those who seek to form the customs and social institutions of a nation, should apply themselves to the establishment and maintenance in it of a series of moderating powers, adapted to the purpose of restraining and tempering, in women, the wish to exchange a single for a married condition : they ought only to favour, so far, their inclination to enter into the latter, as just to avoid opposing it by any violent, coercive measure. Such a measure would only be an act of cruel tyranny, for it would not, in the least, tend to arouse, in them, sentiments too noble, to allow of their manifesting, or even feeling an ardent, abstract wish to dispose of themselves in marriage. The method which ought, I think, to be pursued to induce women to resign themselves or their daughters, contentedly, to a single life, rather than take any step inconsistent with female dignity, is, to open, with caution, to their ambition such a flattering, grand career, that the endeavour to fill it becomingly must, necessarily, call into energetic action every magnanimous feeling, that at present lies dormant in their bosoms ; and render them capable of fully appreciating the worth and importance inherent to the female character, when it is perfectly unfolded and trained, consonantly, to the design of nature.



## CHAPTER XI.

INQUIRY TO ASCERTAIN WHETHER THE IMMEDIATE CARES CLAIMING THE ATTENTION OF WOMEN, ARE ADAPTED TO BRACING THEIR MIND TO A FIRM, LOFTY PITCH.

§ 1.—When women have succeeded in changing a single for a married life, or when they are still occupied with projects for doing so, what are the immediate cares which demand their attention? Are they of such a nature as to be adapted to brace their mind to a firm, lofty pitch?

The immediate cares claiming women's attention, arise from their solicitude to appear in the fashion, whether in their dress, equipage, furniture, or manner of living: and certainly I do not know any cares that could be devised for the occupation of their thoughts, more completely calculated to bend them down to frivolous objects, and to give them the notion that they are only called on, in this life, to saunter in the flowery vale of pleasure; or more adapted to hide from them the fact of their being bound resolutely to concentrate their forces, in order to prepare themselves for climbing the steep ascent of virtue.

In consequence of the great importance attached at present to a fashionable appearance, the silliest women are those who most give an impulse to society; while the females endowed with a good understanding, and who do not want for delicate nor elevated sentiments, dare not but follow where they lead.

The care of inventing new, whimsical modes, and outstripping rivals in exhibiting them, suits, perfectly, the lowest grade of female intellect; but when they are introduced, women of a superior mind, haste to adopt them, from dreading the censures of society, and from having nothing to exercise their imagination but the impressions made on it by those sensible objects, which continually pass before them.

As the great aim of women is to captivate men, it might be expected that the taste of the latter, which, in respect to the objects of female finery, is far more sober and rational than that of women, would keep the persons of the fair sex within

just bounds, by engaging them to avoid the adoption of fashions, monstrously absurd or ruinously expensive.

But the influence of men over women, is almost totally null, when it is employed to restrain them from a compliance with splendid modes too expensive, or too revolting to good taste.

Such is the confidence which women possess in their power to invest themselves, in the eyes of men, with irresistible charms, that they do not take the trouble of inquiring into their taste, relatively to the nature of the decorations that best serve to strengthen female attractions, in order to adorn themselves with such as shall please them. They are convinced that the kind which captivates their own imagination, must captivate theirs, also. Instead of consulting them ere they give to their passion for dress and splendour, a free current, they think much more of the rivals of their own sex whom they wish to mortify, or of those who may triumph over them, if they do not appear in the height of the most costly fashion.

Competition, accordingly spreads from breast to breast, and is exacerbated by its hasty, reverberant movements, till at last, even women of a solid understanding are more warmed with the hope of distinguishing themselves by expensive, new fangled finery, than the weakest minded of their sisterhood would be, were their imagination not heated by the wish to outshine rival votaries of fashion. The female mind becomes, in consequence, so completely overthrown as to abandon, for ever, all dignified pursuits and resign itself entirely to the love of trifling objects. Those objects used in moderation, would serve to scatter over the scenes of social intercourse some superficial ornaments ; but to have our whole heart occupied by them, to the exclusion from it of every serious, profitable sentiment, lays waste our mind, in a manner analogous to the devastation that would take place in our country, were all its fields and meadows converted into flower gardens.

When women learn to think that riches have no other value than to enable them to make a pompous, fashionable show, well may single men shrink from the idea of resigning their independence, for the sake of charging themselves with the

care of maintaining a wife, since they have good reason to think that, did they take one, they would run a great hazard of uniting themselves to a vain, thoughtless squanderer.

§ 2.—Those who assert that women occupy themselves too much about fashionable pomps and vanities, because it is their unchangeable nature to make of them the principal object of their cares, so that they never could be trained to take pleasure in having nobler concerns, prove, I think, that they are incapacitated by very illiberal prejudices, from duly tracing the effects produced on their character by education and circumstances.

That women, much more readily, become triflers than men is undeniable, for they are so attentive to observe the persons around them, that they readily bound the views of their mind to remarks on their most petty defects, or to the wish to obtain their approbation for minute excellencies.

That the ambition of women, more readily than that of men, dwindles into vanity is also certain. It is not like theirs more impelled by the consciousness of the ability to perform great enterprizes, than by the dazzling lustre of the end whither it hopes to arrive. The ambition of women is constantly set in motion by an imagination, which discloses to them some notable good of which it promises that they shall, shortly, be in possession. This good is, generally, compounded, in reference to its moral ingredients, of the exultation of triumph, the plaudits of friends, the admiration of lovers, and the sighs of despairing rivals.

But though woman's mind, when it is left uncultivated, has a great tendency to produce the weeds of frivolousness and vanity, it does not follow that such weeds are the only crops that it can abundantly bear. Ere this stigma be cast on it, pains ought to be taken to examine its soil, and to try whether a valuable harvest might not be extracted from it.

An inquiry of this nature has rarely been instituted by any nation. Almost all people, without pondering the method of improving the female character, have agreed to despise women as frivolous; and they have contented themselves with taking the precaution of setting dikes in their way, to prevent their follies from widely flowing, or doing much mischief.

That at present, in particular, society is constituted in a manner to make as much, as possible, new modes and fashionable follies, absorb the thoughts of every individual, may be inferred from considering the usual conduct of those crowds of young men, who wish to be well received in genteel circles.

Are not they remarkable for such an anxious attention in their dress to the most minute ordinances of the mode, as if they considered those matters of primary importance? Do they not help to make women fear an accusation of the slightest transgression of the laws of fashion, by their intimate knowledge of the prevailing ones enacted to regulate the female costume, and by their scoffing animadversions on the women who do not strictly comply with them? \* Since, then, the bias of society is such, that even men, endowed, as they are, with a strong native sense of its being required of them, by the manly dignity which ought to distinguish their character, to rise superior to trifles,—men, to whom nature, comparatively speaking, has granted force of mind to scorn the suffrages or censures of the surrounding society, and to aim at a nobler quarry than the one which it may consider worthy attainment; to whose ambition, too, law and custom have opened such unbounded scope, as might well induce it to spurn the petty honours which frivolous judges of what's praiseworthy, have it in their power to bestow; since the bias of society is such that, notwithstanding all these advantages, crowds of men dare not to manifest a mutinous spirit when fashion makes known her will, but implicitly comply with her decrees, must not every candid person conclude that the present constitution of society gives to that vain idol such tremendous power, as that we could not reasonably expect weak women to spurn her yoke, though, under a better system of

\* Though the sober minded men, who would fain moderate women's desire to appear in the height of fashions often too expensive for their incomes, are little heeded by them, yet the airy fops, who seek to acquire influence over them, by fanning in them this desire, succeed well in causing it to burn much more impetuously. It always happens between the individuals of the two sexes, that, where they cannot take such an orderly influence over each other, as shall be proper to stem the torrent of their favourite passions, they will acquire a disorderly one, and add to their strength.

social institutions, they might prove themselves too lofty minded to submit to it?

Of this I am convinced, that the disposition of women must always appear too frivolous, and that their habits—where they enjoy the freedom that they do at present—must tend to maintain a leaven of anarchy in the bosom of society, as long as they are not submitted to the influence of institutions, proper to cause that the importance of women shall be in direct proportion to their native abilities, and sound, comprehensive understanding.

Nor will they ever be impelled by such an influence till prizes are proposed to female ambition, worthy of inspiring, with a wish to merit them, women endowed with a capacious and noble mind. As long as the ambition of females is stimulated by no hope but that of obtaining a conspicuous share of the pomps and vanities of the world, the women whose mind naturally gravitates the most towards frivolous objects, will take the lead in society, instead of being, as ought to be the case, carried along in the movement given to it, by the persons of their sex the most gifted with a strong understanding and elevated sentiments.

§ 3.—I do not consider it necessary to specify all the evils, vices, and disorders, which have crept into society, in consequence of the female mind being left so free to precipitate itself towards pleasure, while it is precluded any nobler career, gratifying to ambition. They are so striking, that few observers of the world can fail to notice them, and to trace them to their right source; namely: to too much indulgence being shewn to women in gratifying their taste for show and dissipation. I shall, therefore, simply remark that, in order to arrest the course of these evils, it seems to me very probable that an attempt will, ere long, be made, throughout the most distinguished circles of society in Europe, to introduce, anew, the old custom of secluding women, greatly, in their own houses, and the bosoms of their families; unless the necessity of having recourse to so rigorous a measure be obviated, by giving to their ambition such a noble, useful direction, as shall determine them not to abuse their liberty.

Whether it would be possible to make civilized nations return to a point that they have left behind them, by the steady confinement of women to the degree that might be thought necessary, I greatly doubt. So many men are now filled with generous sentiments or social inclinations, which induce them to study, as a matter of primary importance, the means of promoting the happiness of the females dependent on them, that any effort to abridge women of their wonted liberty would only fall partially; thereby raising bitter discontent in the objects who would find themselves more hardly dealt with than other females; and rousing their whole sex, indignantly, to encourage them, either in acts of open rebellion against their chiefs, or else, in the invention of subtle stratagems, to elude their vigilance,

But were it possible, universally, to plunge women again into the obscurity in which they were once held, I do not believe that all the benefit would result from such a measure, that the admirers of antique usages may fondly imagine would proceed from it. The writers of ancient times, who treat of domestic life, make such frequent complaints of the shrewishness and ill temper of wives, as to give us a just right to suppose that their faults were then of such a nature, as to render them far more commonly the torments of their families than they are at present. Whatever, too, I have learned from tradition, respecting the measure of domestic happiness, that was commonly enjoyed in the times, when women's existence was almost entirely limited to a family circle, confirms me in the notion that, in those days, the mistress of a house was, frequently, the scourge and tyrant of every person condemned to live under her roof. Often did husbands fly to a bottle to drown the recollections of the cutting vexations, prepared for them by the termagant to whom they were united. The misery which a scolding wife may oblige a husband to endure is now, almost, unknown, wherever woman is treated with tenderness and indulgence. To preserve, nay, to increase, the amiable temper for which the fair sex is, at present, distinguished, it is advisable, not surely to return to the severe rules of ancient times respecting

women, but to go on augmenting the kindness and respect with which they are, at present, treated, and to put in practice every measure that wisdom can find eligible, for rendering their situation still more honourable.

END OF THE SECOND VOLUME.









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the 1990s, the number of people in the UK with a mental health problem has increased by 50% (Mental Health Foundation, 2000).

There is a growing awareness of the need to improve the lives of people with mental health problems. The UK Government has set out a vision for mental health care in the 21st century (Department of Health, 1999). This vision is based on the principles of recovery, self-help, and self-reliance. It is a vision of a world in which people with mental health problems are able to live full and meaningful lives, and in which they are able to take control of their own lives and to make decisions about their own future.

One of the key challenges facing mental health services is how to achieve this vision. This challenge is being met by a range of initiatives, including the development of new services, the improvement of existing services, and the promotion of self-help and self-reliance. One of the most important initiatives is the development of self-help and self-reliance programmes. These programmes are designed to help people with mental health problems to take control of their own lives and to make decisions about their own future.

Self-help and self-reliance programmes are based on the principles of recovery, self-help, and self-reliance. They are designed to help people with mental health problems to take control of their own lives and to make decisions about their own future. They are based on the principles of recovery, self-help, and self-reliance. They are designed to help people with mental health problems to take control of their own lives and to make decisions about their own future.

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